

Coleman-street Conclave Visted.

AND,

**That Grand Impostor, the Schismaticks
Cheater in Chief (who bath, long, slyly
lurked therein) truly and duly
discovered.**

Containing a most palpable and plain *Display* of Mr. *John Goodwin's Self-conviction* (under his own *Hand-writing*) and of the notorious *Heresies, Errours, Malice, Pride, and Hypocrisie* of this most huge *Garagantua*, in falsely pretended *Piety*; to the lamentable misleading of his too-too credulous *Soul-murthered Profelytes* of *Coleman-street & elsewhere*. Collected, principally, out of his own *big-bragadochio and Wavelike-swelling and Swaggering Writings*, full-fraught with *Six-footed Terms*, and flashie *Rhetoricall Phrases*, far more than *Solid and Sacred Truths*. And may fitly serve (if it be the *Lords* will) like *Belsazzars Hand-writing*, on the *Wall* of his *Conscience*, to strike *terror* and *shame* into his own *Soul*, and *shamelesse Face*; And to un-deceive his most miserably *cheated and enchanted, or bewitched, Followers*.

By JOHN VICARS.

Genes. 34. 31. *Should He deal with our Brethren, as with Harlots? or vile Men?*
1 Sam. 17. 29. *what (therefore) have I, now, done? Is there not a Cause?*
Pro. 9. 25. *Smite a Scornr, and the Simple will beware.*
Psal. 120. 3, 4. *what shall be given to thee, or, what shall be done unto thee, O thou false Tongue? Sharp arrows of the mighty, with fierce coals of Juniper.*
Psal. 139. 21, 22. *Do I not hate them, O Lord, that hate Thee (and thy Truth?) and am not I grieved with those that rise up against thee? I hate them with a perfect hatred, you, I count them my very enemies.*

London: Printed for Nathanael Webb, and William Grambsom,
at the Grey-hound in Pauls Church-yard, 1648.

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To the READER.

Christian Reader, (whither *Presbyterian, Prelaticall,* or *Independent*) I have thought fit, briefly, to pre-mise unto thee three or four Considerations, both for *Thy* better satisfaction, and the cleering of *mine-own* integrity and ingenuity, as also by way of anticipation of some objections which perhaps may arise in thee touching the *manner* of my penning and publishing of this ensuing Treatise. *viz* : That, whereas, first of all, it may, peradventure, be imputed unto me for *levity* or *indecentie*, in thus prefixing *Mr. Goodwin's* picture to this my Treatise : I answer, in breif (though I could say much more in justification of what I have, herein, done) That when I considered the excessive *Pride of the man*, to be so shamelessly (*Narcissus-like*) in love with his own picture, as to have it (or to suffer it to be) prefixed before, at least, three or foure of his formerly published hereticall and most poysonous *Pamphlets*, I therefore resolved so far to indulge his own *humour* and *tumour* of *Pride*, as to let him forth in his proper posture, with an *Ecce Homo*, *Her's the man*, That is the *Patron of Heresie*, and *Shame of Divinity*. As for the Embleme over his head, of the *Winde-Mill* and *Weather-Cock* ; Certainly, tis no more than his *Vanity* and *Vitiosity* of minde have justly merited, which is continually *Coyning* and *Contriving*, in his *busie-brain* and *hereticall-heart*, one blasphemous *Errour* or another (Still) to pollute and poyson the Soules of his miserably Seduced Profelytes. For the *Motto* out of his mouth, Tis but his own *fraudulent* and *fallacious Engine*, whereby

To the Reader.

whereby he (Still) hopes to help himself, at a dead lift, when he is closely put to it; Namely, to print and protest to his Profelytes, *That he (Poore innocent Man) is evermore (herein) unhappy, to be continually mistaken in what he writes or Speakes, and to have his words daily wrested, and taken alwayes in the worst Sense*: By that Motto, therefore, I thought fit to minde him of his own *Machivillian-Machination*, wherewith he familiarly abuses his too credulous *Coleman-street* Companions. As for *Moro-Mastix*, *A whip for a Fool*, (which, you see, He scornfully puts away with his hand, as a too-stinging *Noli me tangere*); tis but in a just requital of his most hereticall *Hagio-Mastix*, his lashing and lying against *Truth* and her pious Presbyterian Servants. And, as for that notorious *lying-Elogie*, penn'd by (it seems) one of his prime and most precious Profelytes, under his picture; I was (I confesse) so transported (at the first sight thereof) with holy indignation against it, that I could not forbear to retort those blasphemous untruths into the teeth of the *Malepart Master* & his *daubing-Disciple*; & to let the world see (more truly) the insolent *Arrogancie* of the *One*, and the *lying-Vanity* of the *Other*. And whereas, yet again, 'tis like it will be objected by Some; That surely, notwithstanding all you have hitherto said; yet this making his picture, especially in such a posture, will but exasperate and provoke more and more wrath and discontent, both in their writing and speaking against us for it. To which I answer; Truly, my Brethren, in my judgement, It is most fit it should do so, yea, and vex, and sting them to the very quick: You know (Deare Friends) who it was that said. *Vex the Midianites and smite them*. And why must this be so? The Lord himself gives the answer and reason. *Because they vex you with their wiles, and gull and*

be-

To the Reader.

beguile you. And, I beseech you, tell me; what have we gotten, all this while, by our so tender handling these angry-Nettles? Have they not, thereby, stung us the more soundly? Whereas, had wee, at the first, handled these thistles, brambles and bryers (like the plain Plowman) with roughly-grasping hedging-cuffs of just and lawfull severity; VVe had (I doubt not) long ere this, made them bend and bow: VVhereas, now, by most unseemly and sinfull sufferance, they are become unto us (like Israels *Canaanites*) thorns in our eyes and goads to our sides, to prick and spoil us, if the Lord, in mercie, prevent it not. But, whereas, in the last place, it is more than probable, that Some (yea, many) will be too apt to taxe me with too-much *rigidnesse* and *austerity* of my *Style*, in writing too-roughly and bitterly against him: To these I reply, That I cannot but wonder, that any (especially *Independents*) should, herein, reprove or reprehend me, since, even this their great pretended *Master of Moderation*, himself, doth so frequently and familiarly use this manner of writing, even as if it were connative and genuine unto him; yea, in his most impious answer to ever to be honored M^r. *Edwards* his famous *Antapologia*, he hath written a peice of a Treatise in justification of this manner of writing: But, what need I? (nay, I even disdain) his pattern or practise (as tis his) to apologize for me, herein? Since the whole stream and Current of the *Sacred Scripture*, it *Self* (whose Copy to write by, cannot but be, above all, most Comely and Canonically) doth so amply authorize, and so abundantly justify this manner of writing (which the world calls *rough* and *rigid*) in a narrative or historicall way of most sharply reproving the *Works* and obstinate *Workers* of iniquity, impiety, and blasphemy against precious and unspotted *Truth*;
yea,

To the Reader.

yea, and that, with such *ironicall-jeerings* and *scoffings* of them, such *bitter* and *biting taunts* and *termes* (with holy reverence to Gods word be it spoken) most justly cast upon them, as it is hardly possible for any other pen to doe more, or more *sharply* or *cuttingly*, as the Apostle *Paul* pertinently expresseth it. *Titus.* 1. 13. And, truly, my Christian Brethren, if ever any *incorrigible-Worker* of iniquity, any bould and blasphemous-*Heretick* (together with his brother *Paul Best*) in this our age, deserved to be soundly & severely lashed (even by that most just law of *Like for Like*, *Judg.* 1. 5. and, by that right rule of wise King *Solomon*, of *answering a fool according to his folly.* *Pro.* 26. 5.) then, certainly, this proud, this presumptuous *Fool* most worthily meriteth to be met with all, and measured by his own bushell (as, I hope, ere long, he will, by a far better and abler pen than mine is) and to be most soundly and severly whipt and scourged, that, if it be possible, he may become sound in the faith; which, the Lord, knows, is my soules desire for him. These things, good Reader, I have, here, thought fit, I say, to premise to thee; thus (if it may be) to take off all unjust prejudices from thee touching my self, and my manner of writing. in this ensuing *Treatise*; Wherein, if I may prevail with thee, and obtain acceptance of my poore labours from thee, I have all I expect, and shall blasse God for it; If not, I will not (yet) be daunted nor disheartned in so warrantable a work and way: But, however, shall (by Gods gracious assistance) in all Christian Charity to thee, and godly resolution in my selfe, rest,

Thine, in the Truth, as it is in Jesus,
to serve and love thee,

J. VICARS.

A Postscript to the Reader.

Over the Reader.

Perusers having *expressly* brought this ensuing *Letter* of my very Venerable, Learned; and Religious friend unto my hands, and, in no little measure concerning *Me*, and this my *Treatise* (though not in a positive approbation or allowance of it, as not being by him perused, by reason of his bodily infirmities yet in respect of his fair and friendly esteem, opinion, and perswasion of me, *his* unworthy *Author*, and of my former Labours hitherto seen and esteemed by him; *viz.* my *Parliamentary Chronicle*, my *Schismatick list*, and others of these Kinds: And especially considering that this Reverend and Religious Gentleman, does in this his *Letter*, manifest and declare (like an impregnable and immovable Rock) his Christian *courage* and *constancy*, his *fidelity* and *firmness* to hate and oppose all the illegitimate and spurious *Errors* and *Heresies*, of these backsliding and apostatizing times) I therefore have made humbly bold (as concerning, it not a little concerned his own ever most duty deserved *name*) thus to make it publick to the World, that all may see, that (blessed be our God) *Truth* wants not valiant *Champions* to vindicate her pure and spotlesse *honour*, if occasion be offered, which *Letter* (in briefe) is as followeth.

To my much esteemed friend Master John Vicars.

My worthy friend,


IT is my *Loss* as well as *Grief*, that I am not able to peruse your *Manuscript*: Surely, I should have found in it, that *Zeal* and *Wisdom*, that *Quickness* and *Meekness*, that *Conviction* and *Clearness*, that *Purity* and *Reason*, that candid *ingenuity* in relating, and that solid *modesty* in confuting, which would have well become your selfe, advanced *Truth*, and have enervated specious *Errors*: But I am not well, and have been enforced (lately) to omit *preaching* in my place, and am still indisposed to *study*, pray for me. Get the view to be supplied by a better eye, and be confident that I joyne with you and all good men, for the *Truth* of *Christ* against all *Heresies* and *Blasphemies*.

Feb. 29. 1647.

Sir,

Your truly assured friend is,

Obadiah Sedgewick.


A pertinent Paralell and Premonition to
all pious *Presbyterians*, touching a very great and
Common mistake among the most and best of them ;
viz: That *We* and the *Independents* differ not in any
Fundamentalls, but only in matters of *Discipline* or
Church-Government : Whereas, the contrary is, heer,
most unquestionably proved. *Viz* : That they are
most obstinate *Rebels*, both in *Opinion* and *Practise*,
and perfidious *Violaters* of such a main and principall
Foundation as will inevitably ruinate all other *Funda-*
mentals of true *Religion*, if allowed unto them.

The voice of *Korah*, *Dathan* and *Abiram*, against
Moses and *Aaron*.
Num. 16. 1, 2, 3.

The Voice of *Independents*, *Ana-*
baptists and other *Secta-*
ries against the *Parlia-*
ment and *Assembly*.

Korah, *Dathan*, and *A-*
biram rose up before *Mo-*
ses and *Aaron*, with cer-
tain of the Children of
Israel, 250 Princes of the
Assembly, famous in the
Congregation, men of
renowme. And they ga-
thered themselves toge-
ther against *Moses* and
Aaron, & said unto them:
Yee take too much upon

Our *Independents*, *Ana-*
baptists, *Antinomians*, and
such-like Children of *Error*
and *Schisme*, Men (I confesse)
famous in their generation,
many of them, for *Parts* and
Gnists, have gathered them-
selves together, in private
Conventicles, yea, and in pub-
like *Assemblies* too, against our
Parliament and *Assembly* of
Divines, and say seditiously
you,

A pertinent Paralell to the Reader.

you. Seeing all the Congregation of the Lord are holy every one of them; and the Lord is among them. Wherefore (then) lift yee up your-selves above the Congregation of the Lord: unto them and of them, in their Pulpits and Pamphlets; Yesake too much upon you, in going about to Conjure all our Religion and Worship of God, into your Parliament and the Synodical Circle of the Assembly, Seeing that all our Congregations are made up, only, of holy Saints, and a Godly Party, even every one of them. Wherefore (then) lift yee up your-selves above us, the Congregations of the Lord? and go about to prescribe unto us Rules and Lawes how and where we should worship God? And (thus) make your-selves Lords and Kings over our Consciences, and over the Congregations of the Lord; since none on Earth, but onely King Iesus in heaven, hath any thing to doe with us, either in conscience or praefise, as touching Religion and Worship, but we, and all else are therein (being all of us Saints and holy-ones) to be tolerated and left to the liberty and freedom of ours and their own consciences, without any restraint or the least thought of intended coercive power of any civill Magistrate on earth whatsoever.

Now then, good Reader, and you especially my dear Presbyterian brethren, let me beseech you, in the bowels of the Lord Iesus (for the honour of our God, and the helping forward of the propagation of the true Reformed Religion, according to our sacred Covenant) sadly and seriously to consider (from this present Paralell, so appositely answerable one part to the other) that the difference and division of all sorts of Sectaries from us, is (in them) First, no lesse than heynous Rebellion in opposing, and (as the Apostle Jude sayes, ver. 8.) despising

A pertinent Paralell to the Reader.

sing Dominions, and speaking evil of those dignities which God himselfe hath set-up and ordained, yea such Rebellion, as the Lord, ye know, in that 16 of Numbers most severely punished with a most unparalleled confusion, and therefore I beseech you not to extenuate and mince (as too many of us now adayes doe) the sad and bad, and very wide breach, which is most unhappily and most unholyly made by the Independents, and all other Sectaries; by saying that our difference is not in fundamentals, but only in point of Church discipline or Government, as if that (if it were no more) were a slight thing, and not so worthy our zealous opposing and blaming of them even therein; Whereas (besides that, yee see what a high and heynous Rebellion it is against the Lord, and against his Vice-Gerents here on earth) yee ought most seriously to lay to heart, that without Church-discipline (which is the hedge, pale, and strong wall of Religion) in what a desperate danger of utter destroying is Gods Garden, the Church, most rarely and richly adorned with all sorts of sweet and odoriferous flowers, wholesome herbs, and soul-preserving plants, if you take away the pale or fence thereof, and lay and leave it open, that so wilde and vile Boars and Beasts of all sorts, I mean, Independents, Anabaptists, Prelates and Papists, may most easily rush in and root-up all those sweet and fragrant flowers and pretious plants? But withall, I may most faithfully and firmly avouch and aver it, that the difference is yet far greater and more grievous between us Presbyterians and even those whom we mincingly call meere or pure Independents, and that in a grand fundamentall, yea such a fundamentall, as is and will be the main means of totall and terrible, not onely shaking, but shattering in pieces,

and

A pertinent Paralell to the Reader.

and utter ruining of all *fundamentals* in the true *Religion*; and of making that *breach* of all *branches*, the destruction of all *Religion*, even so as may by no means be admitted or endured (unless we are resolved to drive away God and all other Good from us) and that without remedy or recovery. I mean, accused and intolerable *Toleration*, of all opinions and practices (which, if permitted to them, I see no reason, but must be permitted to All, and so a *universall Toleration*) which most, if not all *Independents* claim to themselves; and so an epidemical *Libertinisme*, or *Liberty of Conscience* as they call it. In this respect also, therefore, I say, and hold that all sorts of *Independents* among us, (separating themselves into their private *Conventions*, & unwarranted *Church-Way*, as they call it, against all *Authority* and *Power* of the *King* and *Parliament*, the unquestionable *Sovereign* and *Supream Magistracie*, ordained by God himself; and in resisting whose *Ordinance*, they apparently oppose and resist, even the Lord God of Heaven, *Himself*, are not, by any means to be admitted or permitted amongst us, neither is their *Separation* or *Division* from us to be so extenuated or so minced by us, as to give any the least allowance to them in their open rebellious wayes of worshipping God, *where, when, and how* they please, Since, especially, as here you have most evidently and undeniably seen (by that fore-said most apposite & pertinent *Paralell*) their Sin (herein) being no lesse than open & odious *Rebellion* (which is the sin of *Witchcraft*) against Gods righteous *Authority* here on earth, notwithstanding their plausible pretences (as, here, those *Rebels*, did) of *Saint-ship*, (forsooth) *piety* and *holinesse* in everyone of them, though most falsely, in their
(thus)

A pertinent Paralell to the Reader.

(thus) most directly rising up against *Moses* and *Aaron*, as our *Independents* do (now adayes) against the most just and righteous *Authority of Parliament*, and their power, in constituting, under them for their assistance, in matters of *Religion*, the *Synod* or *Assembly of Divines* at *Westminster*, even as the Lord appointed and constituted *Aaron* under *Moses* in *holy things*. Which serious *Premonition* and *Consideration*, I beseech the Lord, in the riches of his grace, and in the multitudes of his mercies to poor, unworthy and almost quite dilacerated (because *Apostatized*) *England*, to lay, sadly and seriously to the hearts of *All*, both in *Parliament*, *Assembly*, *City*, and *Country*, to make them, thereupon, more zealous for the Lord, and his most righteous Cause, even a long and most longed-for thorough-Reformation, according to our most Solemne and sacred *Covenant*. Amen and Amen.

J. VICARS.

Coleman-street Conclave Visited.

NOr without exceeding just and most important cause did the Lord Jesus Christ himself, the Fountain and Foundation of Truth, yea, Truth itselfe, (by way of Premission, Caution, and heavenly Counsell) tell us before hand: *That in these latter dayes, false-Christes and false-Prophetes would arise amongst us; saying, Lo, here is Christ, or, Lo, there he is. And shall with lies, and deceivable signes and wonders of pretended piety and piety, so craftily carry themselves, that (if it were possible) they shall deceive the very elect children of God. Behold (sayes our Saviour) I have told you of this before. Wherefore if they shall say unto you (see, here, how our Saviour ingeminates the caution, as a thing of serious consideration) Behold, he is in the desert, go not forth; behold, he is in the secret chambers, (marke here also, how neer our Saviour comes to our Sectaries practises, & rebellious Church-ways, as they call them, now adays; or, he is in shops, barns, and such like private Conventicles) believe it not. And, as the Apostle Paul sayes, so cunningly and craftily will they outwardly appear (in white, innocent, and silly lamb-skins) as; hereby so transform themselves into the Apostles of Christ. And no marvel (sayes he) for even Satan can transform himselfe into an Angel of light. And, therefore, one, very wittily, and most worthily distinguishes these close Hypocrites from openly prophane men, and loose livers, into Black-Devils and White-Devils; And our blessed Saviour himselfe confirms the truth of this distinction, Have not I chosen you twelve; and one of you is a Devill? even Judas Iscariot, that sheepe-knave-Devill, who so craftily and demurely demeaned himselfe in an outward shew of piety and piety, as that none of the honest and true hearted Disciples could discover him to be so, but thought him as honest and holy a man, as the best of them all; till Christ discovered and unmasked him, and his own close sin, at last, found him out, and shewed him to them all to be a grand Hypocrite;*

Mar. 14. 13, 14.
25, 26.

Mar. 13. 21, 23

2 Cor. 11. 13, 14.

Black Devils
and White-
Devils.
John 6 70.

Coleman-street Conclave Visited.

White-Devils
the most dan-
gerous Decei-
vers and Soul-
destroyers.

John 8.44.

Mr. John Good-
win, a most no-
torious White-
Devil, indeed,
and a Grand
Impostor.

*Proicit ampul-
las & Sesquipe-
dalia verba.
Horat. de arte
Poeticâ.*

indeed. And therefore truly these *White-Devils* are so much the more dangerous and dangerous destroyers of men's souls; by how much the more sly and insinuatingly, they (with serpents subtilty) insensibly creepe into their bosomes and soules, and so most devilishly undoethem. Wherefore, the Lord Christ told the Pharisees, especially, among the Jews, That they were of their father the Devil, and that they did his works, he was a lyer and a murderer from the beginning; yea, and the Father of lies. And so, indeed, are all his hypocriticall Schismaticall sons; young *White-Devils* from their Grand-fire Satan, that old *White-Devill*; even such as cannot abide the Truth, no, nor abide in the Truth; but, by lying Errors, Heresies, and most damnable Opinions, become (like Snares himselfe) murderers of mens most precious souls. And have we not, here, now, found out a *White-Devill*, indeed, a Pharisaicall Hypocrite in grain, a Grand Impostor, to purpose? I mean Mr. John Goodwin, that cozening Caiaphas, and monstrous Marplotian of Coleman-street Conclave, a most sly and subtile Deceiver, and desperate Murderer of mens and womens precious souls, by his intolerable Pride, Self-seeking Singularity, and plausible Popularity; but, all of them nauseously striking most strongly in the innards and reality of them, of the filthy soules of rotten Pelagianisme, Socinianisme, Arminianisme, and almost of all sorts of Sects and Schismes, and most dangerous and damnable Opinions: But yet, all of them, so confidently and craftily gilded-over with specious shews and deep pretences of piety, and protestations of singleness of heart and sincerity, and with such studied terms and rhetoricall phrases of artificicall Sophistry, (wherein, he is one of Satans most exquisitely documented Disciples) and interlaced or interlarded with such bumbasted fix-footed, enchanting terms, and deep dissembled flourishes, vows, and attestations of God, Angels and men, of nothing but simplicity of spirit, and Saint-like Sanctimonie in this good man; thus to puzzle mens understandings, and to dazle their eyes, and delude the judgements, even, often times, of deeply discerning spirits, who on a sodain, peruse his works or writings, untill the file of second thoughts, and more serious consideration (by the helpe of Gods grace) comes upon them; and then they most palpably appear in their connative colours, and in all most unfavourably of abominable Collusions, dangerous and damnable Heresies, Schismes and Blasphemies. And thus for

for these many years, he hath most boldly gone on to deceive the world; but especially his own miserable soule, and cauterized conscience; and is now become like the *Smiths anvil*, or a *Nether-millstone*, more and more obdurate, and impenetrably hardened by often hammering and hatching his notorious *Errors* and *Blasphemies*, even to this very day, in flatly denying *Scripture* fundamentals, as, *Gods* eternall decree of predestination to reprobation; yea, the translated *Scriptures*, and *Originals* too, to be the ground of our faith. In justifying mans free will to supernaturall good; Universal redemption of all, both good and bad; Mans naturall reason to be the ground of faith; And his naturall abilities to improve gifts of nature, and morall endowments, so, as to merit salvation. And such like most detestable and damnable *Pelagian*, *Arminian*, *Papisticall* and *Socinian Heresies*. And withall, he hath gotten one most notorious cheating *Engine* to help himself (as he hopes) at a dead lift, and to harden himself in these his wickednesses and deceiverable practises, the smoothliyer to cheat his pittifully puzzled *Profelytes* (beside the lying and flattering *Encomiums* and *Elogies* most unjustly bedawbing him over, even by these his own bewitched *Sycophanticall Followers*, who magnifie and elevate to the clouds, his falsly pretended *Piety* and precious *Parts*, gifts and graces (forsooth) Namely, *That*, when he is put, closely, to it, by any of his solid sound and learned *Opposites* and *Antagonists*, about these or any other his damnable *Opinions*: He most dissemblingly and deceitfully professes and protests to his *Profelytes*, and those that will believe him: *That* (*Goodman*) tis his great unhappinesse to be still, mistaken both in his preackings and writings. And, this base and beggarly put-off is also, by him, most boldly backt with that *Scripture*; Every day they wrest my words and all their thoughts are against me for evil. And this hee hath done in print, in the front of his Pamphlets, *Calumny* arraigned and cast; *Hagio-Mastix*, and others, whereas the Lord of heaven knows, and all that read impartially can truly testifie, *He does but cry whore first*, as the Proverb is; he himselfe being the most egregious *Lyer* and *Slandrer*; as anon in its more proper place, you shall see most truly and punctually proved under his own hand. And thus most audaciously, and with a brazen face, and (as the Prophet sayes) even with a *Whore* for a shield,

M. Goodwins
like the
Smiths anvil,
or a nether-
millstone.

M. Goodwins
damnable he-
resies, briefly
mentioned.

M. Goodwins
grand-Engine
to cheat All
that will be-
lieve him.

Psal. 56. 5.

Jer. 3. 3.

he denies and disclaims his own *base* and *braut*; his wicked bolding or maintaing of any such dogmaticall and dangerous tenets, or ever having preach'd or written any such impious or damnable heresies and destructive opinions, as are *above*, or *besides*, or *contrary* to *Gods written Word*; yea, though we have his *own words* under his *own hand writing*, or printed *Pamphlets*, most evidently and undenyably testifying the truth of what wee object against him; as if, because he is wilfully blinde himselfe, he could as easily or forcibly blinde our eyes and stop our mouthes, and befool our judgements, that we should neither be able to see, or say, or believe the visible and undenyable evidences we heare and see, read and have in his words and writings against him, which is such intolerable and unparallel'd impudencie, as hath hardly been heard or found in any *Hereticks*, or *Schismatics*, before and besides him. But now to come to the matter, which I mainly intend in this little Treatise of the discovery of his most false and fallacious *double-dealing* with God and the world, and his bold and blasphemous *opinions* and *errours* frequently and most confidently *brewed* and *broached* by this *Arts-Master*, or *Arch-Master of Impudencie* and *impiety*, who yet most lyingly protests and professes the contrary, and that he (Good man) does all in the *integrity* and *sincerity* of his soul. I having lately read (as oftentimes I, heretofore, have done, many of Mr. John Goodwins *other Works*) a pretended rare *Master-piece* of his, now lately printed and published, entituled, *The Authority of Divine Scriptures Asserted*, gaudily garnished and pranked up with a flourishing *Frontispiece*, and big-promising *Title*, and his *Pillure* (forsooth) beavely set out by the side of it (like a *Vinners brave Bush* at the *Tavern door*) to grace (or rather disgrace) the porch of that *stately structure*, and *underneath*, some of Mr. Daniel, *Taylers*, most abusive and flattering *poetry*, or *Encomiastick lying lines* besmearing it. And (as my custome is, in reading any mens labours) I first reading his *Epistles*, and after them, the ensuing *Subject* or *Matter* of his book, whereas, I most sentionally expected to have met with an ingenious and just recantation of his *wicked* and *blasphemous dealings* with the *Translated-Scriptures*, yea and the *Originalls* too, in his *Hagio-Maslix*, I contrary will encountered a *second* scelerous encounter

Simulata pietas est duplex, una Diabolica Iniquitas.

The Authority of Divine Scriptures asserted.

Hagio-Maslix.

counter of his, against the said *Sacred Scriptures*, and a strong and strenuously struggling endeavour in him, most superciliously and proudly to maintain yea and magnifie what he had formerly said and held in his foresaid hellish *Hagio-Mastix*, pretending (in this second assault) only the use of his forementioned old *Engine*, viz: how *He* (good man) was miserably mistaken in his meaning and managing of that business; and now, in this last book, most perfidiously and proudly pretending an *Afferting* of the Authority of the *er anilated Scriptures*, whereas he falls afresh into a swaggering humour of saucily tampering with, and temerariouly contaminating of the *Sacred Scriptures* with his *pernicious and polluted pen*, even as desperately and deceivably as he did before; and, as he had formerly done, in a deluding *half-sheet of paper*, which he called *A Candle to the Sun*. Which he printed and published immediately after the just *hee and cry of Gods people* against his *seditious Hagio-Mastix*, as if he would have made us believe that he would have stoppt that *sacrilegious Thiefe* for us, which, indeed was most worthy to have been apprehended and severely punished by the *hangman*; But he did but therewith also more and more abuse us, by his, thus, juggling with us. But, because I know, that *Dolosus versatur in generalium*, and that therefore tis not so fair play to deal too long in *generals*, I will now, therefore, briefly and truly come to *particulars*; and first will shew the Reader the *double-dealing* of this notorious *white-Devill*; most deceptfull *heart*; and *tongue* and *pen* (for they all go together, as our Saviour himselfe sayes; *Out of the abundance of the heart the tongue speaks*) out of what I have seriously observed, even to admiration and amazement, in his *Dedicatory Epistle* of that foresaid book, to the *Parliament*; wherein, first, I shall take notice (though it comes not first in order or place of his other sawning expressions therein, yet because it so peculiarly concerns the *Parliament* and his vapouring love thereof and respect thereunto) of his most false and fallacious juggling and dissembling with *Both those Houses*, professing such obedience to their authority, and *reverend assent and respect* to their *waighy employments*; whereof and unto whom he useth these words. *I am not conscious to myself of any refusall of subjection to any just law or imposition of men*. And again; *I reverence the great concernments of the Kingdome* (and I hope Re-

M. Goodwins
Candle to the
Sun.

Mat. 12. 34.

Divine Au-
thority of the
Scriptures af-
fected, Epist.
to the Parle.

Page 2. line 21.
and p. 4. l. 14.

The first tryal
of M. Good-
wins honesty;
and discovery
of his notori-
ous juggling &
hypocritie.

ligion and Reformation are two of the greatest of them all) in your hands, wherein, from the beginning, I have served you with all faithfulness and simplicity of heart; hitherto. Now, then, whether Mr. Goodwin be a fair-dealing honest man; or, does not her play the notorious juggling Jesuite with Equivocations, and ment all reservations with the Parliament, and in all these expressions shew himself a notorious lyer and abominable dissembler, let any discreet and impartial man judge. For, what greater rebellion and disobedience, or refusal of subjection to the Parliaments most just ordinances or impositions can there be, than, that now, when as they are, and long have been; about the work of Reformation in matters of Religion and Church Government, wherein they have fixedly resolved to settle the Presbyterian-way, for Mr. J. G. (with others his Schismaticall Companions, and brothers in iniquity) of his own giddy head and headstrong humour, not only without, but contrary unto Parliament ary-authority; or any other Lawfull power given unto him, to set up a Church-Way of his own, and most rebelliously and Schismatically, with unbending boldnesse and obstinaeie, to this very day to persist in it? Again, How hath this obedient Gentleman scoffed and jeered at, yea, reviled and abused the Ordinances of Parliaments, especially, that, about the preventing and restraining of the spreading of Heresies, Errors, and blasphemous opinions, in an anonymous Pamphlet containing 38 Queries against that Ordinance, which was printed by one Symmons for Overton (two of Master Goodwins prime and most pernicious Pandours to all his printed and published spurious Brats, Anno 1646) and Master J. G. being indubitably beleaved, yea assured to be the bold broacher and impious Author of those blasphemous Queries. Together with his 12 subtle and most deceivable Cautions, full fraught with sly insinuations, and most abusive expressions against the work and way of Reformation, intended by the Parliament; These 12 Cautions also being printed by, and for these two foresaid base Brokers, who, for filthy lucre, set forth all, or most of his bould bocheries and blasphemies. Thus you see how obedient Master Goodwin is and hath been to yield subjection to the just and lawfull impositions of men in lawfull, yea a suprem authority, in his practise thus far. And now let us see how he reverenceth them in their great concernments of the Kingdome, and with what

what faithfulness and simplicity of heart this good and meek-minded man hath observed and respected the Parliament in his judgement and reverend opinion of them; And this cannot be better seen and shown than under his own hand writing (herein also) in his proud and pernicious piece, entituled, *Innocencies Triumph*, and in his lavish and licentious preaching in Coleman-street, where also he hath notoriously endeavoured to blend and blenish (if not quite extinguish, as much as in him was,) the Ecclesiasticall jurisdiction of Parliaments; printing and professing, That the generality and promiscuous multitude of the World, who have a right in nominating persons to Parliamentary trust and power, are but a secular root, out of which (the Independents conceive, and Master J. G. with them, that) there is an impossibility that a spirituall extraction should be made; and that a man may as well bring a clean thing out of an unclean (in Jobs expression) as make a spirituall extraction out of this secular-root which hath no authority (no authority, marke his words) from Christ to nominate or appoint who shall order the affairs of Christs Kingdom, or institute the government of his Church, &c. Thus, Mr. Goodwin, in sum, insinuating, that, on this ground, the Parliament hath no authority or power to enact Laws or Statutes in matters of Religion, &c. as learned, religious, and ever to be honoured Master Prim, in his * excellent answer to Mr. J. G. hath at large related, and judiciously and truly dilated to Mr. Goodwins eternal shame (if, at least, he had any in him, for he outfaceth all with most bold lying, and subtil denying All, as if he (poor man) were still mistaken; and misinterpreted; in all he speaks or writes, yea, notwithstanding that Mr. Prim affirms (and I am most confident his testimony is true) that Mr. Goodwin voluntarily confessed these things before the *Parliaments Committee*) and for which his so unsufferably, audacious, and presumptuous affronting and undermining the *Parliaments* undoubted privileges; he was most worthily sequestered from his living in Coleman-street, and should have been farther proceeded against to imprisonment, &c. had he not been favoured by some, far more than he deserved. Yea, and as Mr. Prim testifies in that foresaid place, this most notorious Lier, who (as you heard before) did pretend such reverence and obsequious observance to the great concernments of the Kingdom in the *Parliaments*.

Mr. Iohn Goodwins radical reverence unto, and pious Opinion of the Parlt.

* Truth triumphing over Falshood, and Antiquity over Novelty, p. 106, 107, 108 &c.

Oportet mendacem esse memorem & audacem.

liaments hands, and who (in this his rather dayer Epistle to the Lords and Commons in Parliament, professed, like an unmarbled Dissembler that he had from the beginning thitherto served them with all faithfulness and simplicitie of heart) did in a most daring manner, even whilst he was under examination, most boldly preach over the same things, in substance, again, in his pulpit, on a solemn Fast day, and published them with additions, in two severall printed Pamphlets; yea, and after his censure for this his foule delinquencie and obstinate insolencie, he did once more in a higher strain than before, (like an incorrigible Delinquent or Malignant indeed) preach these notorious slanders against the Parliament; shewing himselfe most palpably a man most desperately despising Government (at least any Government that the Parliament should establish, not suitable to his fancie) stiffly selfewild, and boldly speaking evill of dignities, notwithstanding those his most false and fallacious brags and boastings of himself, like a proud Pharisee, indeed, to the contrary.

Again, this notorious White-Devillor fly Hypocrite, and most arrogant Pharisaiicall justiciary of himselfe, in the foresaid Epistle to the Lords and Commons in Parliament, hath these words. *I speak the truth, and lye not to your honours; It is more easie to me to suffer than to complain. And so tender am I of the reputation of those that have mistaken me (to qualifie a hard action with a soft expression) that I can hardly desire a perusall of my vindication, lest thereby, they also may possibly suffer. And again, (for these his expressions are all of them to render himselfe a most milde, patient, tender-hearted Saint, to All, in All, that is done unto him, or said or written against him.) I am not conscious to my selfe of the least wrong I have ever done (marke these words, good Reader, I beseech thee) either to man, woman, or childe, in word or deed. Now, how honestly, boldly, and uprightly, he hath dealt in all these, let these following particulars (faithfully taken out of his own writings and expressions extant in print under his own hand, which I will but briefly touch upon) abundantly manifest and declare to God and Men. And first, I shall pray the honest and religious Reader to take notice how Mr. Goodwin hath made good these his so seeming serious protestations of his piety and probity, his mildnesse and sweetnesse of spirit,*

1 Pet. 2. 10. &
1 Tim. 3. 2, 4, 5

2
The second
triall,
Epistle to the
Lords and
Commons,
pag. 1. 125. &
pag. 2. 15.

Pag. 2. 1.
M. Goodwins
big-boast of his
own innocen-
cy and meek-
nes of spirit.

Prin, in his answering of reverend, religious, and learned Master *George Walker*, a most eminent and ancient Minister of Gods Word in London; who had, formerly, most soundly, gravely, and goddily convinced him to be a notorious *Socinian*, *Pelagian*, and *Arminian*. To whom, in his bold reply thereunto, Mr. *Goodwin* uses these words, and most unevill and unseemly terms, "That Mr. *Walker* for a Minister of Jesus Christ, should transform himself into the likenesse of an Angel of darknesse, and besmear the brightnesse of his face with the greace and soot of hell, is the most unnatural and unreasonable *Nemorphosis* that ever was heard of. Again, five sober words (of Mr. *Walkers*) would have gone farther with me, (and see here what *sober words* this *middle-man* himselfe useth to a grave and goddly Minister) than a thousand *crackers*, or the raging reasonlesse roaring of ten thousand *Beelzebubs*. Again, I regard no more, the rage or rabidge of any mans tongue (though, in many degrees of outward greatnesse and power, Mr. *Walkers* superiours) than I doe the *ding* that passeth from him: therefore Mr. *Walker* might have kept his *Earthquake*, and *Whirlwinds*, and *fires*, and have told them for *bug-bears* to scare children. And again, a heap of Mr. *Walkers* errors, absurdities, false and forged cavillations whereby he has laid a new *daughill* before my door. These with very many more such like (yea and worse if it were possible) most *base*, *sordid*, and *scurrilous* expressions, hath Mr. *Goodwin*, that *meek man* used against that godly, grave, and faithfull servant of the Lord, as may, more at large be seen in Mr. *Ricrafts Nosegay* collected together, or in Mr. *Goodwins* own answer, which here for brevities sake I omit to recite. And thus you see whither this man speaks the truth and lies not, and is so moderate, temperate, and tenderly affected, touching the reputation of other men, as before he most falsely brag'd and boasted of? But, Secondly, see again I pray you, what a patient, and easie-sufferer of the (pretended) indignities done unto him by others, this man is, as he would make the Parliament, and all people else believe, in his most base and abusive dealing with ever to be honoured, learned, and religious Mr. *Prin*, in his Book entituled, *Calumny arraigned* (to omit his false and foul-mouth'd slanders of this said Gentleman, in his other book also most falsely entituled, *Innocency and Truth, triumphing together*, which

1
M. Goodwins
meek spirit to
reverend Mr.
Walker.

M. Ricrafts
Nosegay of
such ranke
smelling flow-
ers as grow in
M. I. Goodwins
garden, p. 6. 7.

2
M. Goodwins
meek spirit to-
ward ever to
be honoured
M. Prynn.

Calumny ar-
raigned and
cast.

Innocency
and Truth-
triumphing
together.

which I my selfe (I thinke), did pretty well tell him of, not long since, in my *Letter*, to him) which was immediately after printed, but, God knows, unknown to me, till it was printed) wherein how remarkably he hath given *himselfe*, and his own conscience the *lie*, by that most dissembling and lying vapour of his *innocency* in his *Epistle to the Parliament*, from having done the least wrong to man, woman, or childe, by word or deed, and how apt he is to qualifie a hard action with a soft expression, yea, and how tender he is of other mens reputations; That most slanderous and scurrilous pamphlet of his (without any other witnesse) will most abundantly testifie against him, even under his own hand-writing, to his indelible shame, and everlasting infamie, considering these his loud and proud boastings of innocency therein. In which his said most scurrilous pamphlet, called *Calummie arraigned and cast*, he deales just like a *theif*, who being pursued with a *hue and cry*, *stop theif*, *stop theif*, he runs before and cries aloud, *stop theif*, *stop theif*, whereas he is the theif himselfe: just so, crafty *Mr. Goodwin* runs fast before, and with a *full month*, yea, a *foul month*, cries out, *Calummie arraigned*, *Calummie arraigned*, whereas himselfe is the grand *Calumnist*, and slanderer indeed. And that the Reader may take the more serious notice of his most vile and abusive dealing with *Mr. Prin*, in that his *Calummie arraigned and cast*, and may see, and know, also what wicked use is made of *that his Booke*, by others that are the *Malignant enemies of Truth*, and of a sound Reformation, against *Mr. Prin* (just, it seems, as *Mr. John Goodwin* in his heart desired, though his *lying tongue*, hath in his forelaide *Epistle to the Parliament*, pretended and protested the contrary) know, good Reader, That one *Symmons* a most desperate Prelaticall Priest, in a late printed and published Treatise of his, which (without shame or honesty) he calls *A Vindication of King Charles*; being, it seems, very angry with *Mr. Prin*, for writing a famous History of the infamous *lives* of the *Arch-Prelates and Bishops of England*, with a most *vindictive spirit*, took occasion from *Mr. Goodwins* most lying and slanderous pen, in that his said * *Calummie arraigned and cast*, most vilely to rail and be revenged on *Mr. Prin*, only with *Mr. Goodwins pen*, and most wicked *reviling phrases and lewd language*, of that base book of his, in the page mentioned in the margin

Vindication
of K. Charles,
P. 129.

* Calummie ar.
P. 12, 13, 14,
&c.

pine before, calling *Mr. Prin*, style, or manner of writing, *The Dialect of Dragons*, and telling his Readers, that *Mr. Goodwin* solemnly protested (as there indeed he does) that he could hardly refrain from taking a *Solemn Vow and Protestation* in the sight of *God, Angels, and Men*, never more to have to do with *Mr. Prin* in word or deed, untill he were turned Christian. (See here good Reader, and admire the most mercifless, and wicked uncharitable charity of this notorious dissembling Saint, in pretended meeknesse and innocencie, thus to un-christian such a truly religious Gentleman, and to make a *Turk or Infidell* of him! *Tantane animis celestibus ira!* These, together with many other such like rotten rubbish of his rancorous pen, did that Prelaticall Priest cite and recite out of *Mr. Goodwin* said base Book, too tedious and irksome here to relate, thus to abase and abuse that most pious and precious Gentleman *Mr. Prin*. And, tell me, now good Reader, is not this a temperate, moderate, and meek spirited Saint, thus to abase a man far more righteous than himselfe? a man whom God himselfe hath most highly honoured, not only to believe, but gloriously also to suffer, and beare about with him on his body, the most honorable marks of martyrdom. for the truths of the Lord *Jesus Christ*, and yet this *Mr. Goodwin*, (most like an impudent and notorious *Whistone-lger*, and prodigious hypocrite) to protest he never knew, or was not conscious to himselfe (ah brawney and cauterized conscience) that he had ever wronged man, woman, or child; and how tender hee (good man) was of the reputation of his mistakers, lest they also might suffer thereon by his means. O egregious dissimulation, of as unparallel'd an *Impester*, I thinke, as ever was read or heard of! But now to proceed; Thirdly, to instance no more, as I might many others, (even any that have written against him, or made any found or solid discoveries of him and his rotten hereticall heare, and, who, to purpose have pinch'd his sore, & gangren'd gall d-back.) How most abominably and basely, unscholarly, yea, unchristianly hath he also abused learned, religious, pious, and painfull *M. Edwards*, of honorable memory, both in his most scurrilous *Cretenfis* & also in his as weak as wicked-work and lying lines, in answer to *M. Edwards* his elaborate and learned *Schismatick-stinging Antapologia*; in both which base books, and most pautery pamphlets of his, because he was utterly unable to re-

M. Goodwins
most unchristian
Charity
toward *Mr.*
Prin.

3
M. Goodwins
meeknesse, and
tender-hearted-
edness toward
reverend and
religious *Mr.*
Edwards.

Cretenfis.
Reply to *Mr.*
Edwards his
Antapologia.

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fute Mr. Edwards his *invincible truths*, against him and his *Schismaticall crew*, with strong and convincing arguments : O ! with what base and bitter terms ; he falls a *rayling*, *calumniating*, and *slandering* of Mr. Edwards, his person and parts ? just like a *Billings-gate-brawler*, or, a *Turn-again-lam-Scold* ; most falsly (as all ingenious and judicious *Scholars* know) and maliciously slandering this learned and *religious Gentleman*, and solid *Divine*, with familiar *non-sence* in his writings, want of *Grammar-learning*, yea of ability to write *true-English*, and most shamelessly calling and counting him, *a man totally void of wit or understanding, grace, goodness, and honesty*, in such an uncivill and even brutish manner, as if he *himself*, indeed, had doft & quite thrown away all *conscience*, *Religion*, and *honesty*, yea even *humanity*, it self, or *manly nature and nurture*, and were fallen out of his wits and *stark-mad*, and all because *worthy Mr. Edwards*, had like a faithfull *Physician* and skilfull *Chyrurgeon* or exact *Anatomist*, curiously cut out, and launched to the quick, and found and laid open to the eyes and understandings of all *impartiall and unprejudic'd Ones*, the most noysome and odious *Leprosie* of Mr. Goodwins pestilent and pernicious *rotten heart* (both in Mr. Edwards his famous *Antapologia*, and in all the *three parts of his gallant Gangrena*) to Mr. Goodwins eternal indelible shame and deserved infamie ; with all truly religious, judicious, and ingenious, both *Scholars* and *Christians* ; but, the particularizing of all which Mr. Goodwins most-base and unworthy dealing with Mr. Edwards (as is above only most briefly touched) I have here purposely omitted to avoid *prolixity*, the rather because both those Mr. Goodwins base books, and most *pauntry pamphlets* were so lately written, and those his abominable abuses therein scattered and bespattered are so *fresh*, or, rather *stalely-stinking*, I doubt not, in most mens *memories*.. And thus, as you see, hath this monstrous and most malignant *Rabbecca* railed on, and reviled these faithfull servants of the Lord (notwithstanding, yea, most contrary to his foresaid most false and fallacious *profession of such a tender temper toward the reputation of other men, and of being so fair and facile a sufferer of (pretended) wrong done unto him, rather than a doer of wrong to man, woman, or child, in word or deed*) And thus most like a *mad man* and one *directly out of his wits*, or like a swaggering

Swashbuckler

The true cause
of M. I. Good-
wins rage and
rancor against
M. Edwards.

Swashbuckler, crost in his humour, hath *Mr. Goodwin*, without fear, wit, or honesty, with his most licentious and pernicious pen, even most stupendiously abused such eminent and excellent, religious, grave and godly Gentlemen, as I may confidently avouch, and easily justifie, have more true piety, honesty, conscience and constancy, (in holy things) in either of their little fingers, than this passionate *Puok-siste*, *Mr. John Goodwin*, has in all his fat-fed body, hollow heart and all. And now in the fourth and last place, (though when I wrote the third instance immediately before this, I intended no more instances for the proof of this second tryall of *Mr. Goodwins* honesty, or rather the discovery of his notorious hypocrisie, yet) there now, about this time, coming forth in print, another most pautiery pamphlet of this our unblushing Cheater, and bouldest Champion for Schisme and Heresie, entituled *Sion Colledge Visited*, (whereas hee might have been better busied in having been (as he is) a virious Visitor of his own Coleman-street Conclave,) and finding it so full of filthy weeds, of slander & calumnie against all the Religious & reverend Subscribers of a book of those our famous and faithfull London Ministers, entituled, *A Testimony of the truth of Jesus Christ, &c.* & too easily observing (the Lord knows with grief of heart) that *M. I G.* had therein also most foully and falsely abused All of them, being about 52 in number, (at its first impression) with most scandalous terms and jeers; and all because they also had so neerly toucht his copy-hold of Heresie, and stung the gaul'd back and canterized conscience of this most impious Impostor, and scelerous Schismatick; I, hence, therefore, perceived what store of matter he had administred more and more to shew and set forth his abominable hypocrisie and dissimulation, both with God and men; as, briefly, thus it shall now, most plainly appear. Whereas this notorious Dissembler had, as I mentioned before, most proudly, falsely, and fallaciously, protested and boasted, In his Epistle to the Lords and Commons in Parliament aforesaid, How tender he was of the reputation of those that had mistaken him in his words, or writings, as to qualifie their hard actions with his soft expressions, lest they might possibly suffer by ought he should write in his own vindication: professing also that he was not conscious to himselfe of the least wrong done by him to man, woman or child, in word or deed. See now, good Reader, how he hath per-

4
Mr. Goodwins
tender-heart-
edness and
meekness of
spirit toward
the reverend
and religious
Ministers of
London.

formed those professions of his, even the clean contrary way, (just as he did with those other three most eminent, and well deservyng Gentlemen aforesaid) to all those religious and reverend Ministers of London, the grave and godly Subscribers of the *Testimony*, aforesaid. In which discovery I will be as brief as may be, and most faithfull (by Gods grace) in the relating of some of the most *scandalous terms*, and *impious scoffes* and *jeers*, put upon those grave and godly Subscribers. In the very *Title page* of his *Vicious visitation of Sion Colledge*, he scornfully terms the *Ministers Testimony*; a *Pamphlet pretended to be written by the Ministers of Christ in London Province*, &c. in the same page he most *falsly* charges all the 52 *Ministers* with *indirect and unchristian dealing*. In the first page of the book it selfe, at line 8, he most proudly claims *Nebuchadnezzars* prerogative (to retort, here, his own words most justly upon himselfe) over all the 52 servants of God, *To slay whom he will, and whom he will to keep alive*. To Saint his own Disciples, and make Scythians of the most pious Presbyterians, that stand in his way and oppose his most wicked and odious opinions, and thus, as he did, before, most abusively un-christian *Mr. Prin*, so here he doth most barbarously Anti-christian, at once, all those 52 most learned grave and godly Ministers that have faithfully attested against him. And in the same first page, he calls the said reverend Ministers religious Testimony to the Truth of Christ Jesus, in most inferior contempt and scorn. *A few papers lately come out of the Presse, calling themselves; A Testimony, &c.* and there also taxes them with *impudency and boldness*. Page the third, he *jeers* the Ministers in these words, *That those learned and pious men had so forgotten themselves in the body of their booke, as to breake the head and Title of it*. Page 4. he tells the Ministers, they have as *imperiously* sentenced *Errours and Heresies*, as if the Chair of Papall infallibility were, of late, translated from Rome to Sion Colledge. And in the very last line of this page, he tells a downright lye of the Ministers concerning the *Covenant*. And in the fifth page, he *jeers* them with *meerly and proudly tautologicall emptynes*; and in the same page, *slanders and jeers* them about the *Parliaments tolerating of Errours and Heresies*. Page 6. He tells them they have prefixed a *single-coloured Title*, to a *partie-coloured booke*. Page 9. He most notoriously *jeers* the Ministers,

* Dan. 4. 19.
The fair flowers of M. Goodwins garden, or rather, the stinking weeds growing on the dunghill of his *Syon-Col. Visitation*.

nisters; thus, 52 Church-men in Conjunction with 60 Church livings.
 And in the same page, most wickedly belies & slanders them, Page 11,
 He calls them dissemblers, shamelesse prevaricators, unconscionable
 dealers, and wicked men, whose hearts did not smite them, though
 they had (unjustly) drawn up a bloudie charge against him. Page 16,
 He slanders the London Ministers (and excepts not one of them, all
 along) with dissimulation and partiall connivence where they please,
 and charges them all with most unworthy, and contra-conscientious
 defaming of men; jeering them with their double diligence, together
 with the help of an evillege. And page 18, in one and the same line,
 calls all the London Ministers, Lyons, and his brethren too; Then it
 seems he is a brother of Lyons by his own confession. Page 19, He
 slanders them to be stigmatizers of Gods Truth with the odious names
 of infamous and pernicious Errors and Heresies; and most wickedly
 tels them, that he findes the best of them all no better than briers, to
 their deep shame and confusion of faces. And page 24, He most jeer-
 ingly tels the Reader, he is arraigned at the Tribunal of Synon Col-
 ledge (mark the jeer) for an Heretick; and hopes to help his lame dog
 over the stile, by a note in the marg. as he (he says) was informed. These
 good Reader, and such like, are the fairest flowers in that Mr. Good-
 wins garden, or rather, the most stinking weeds on his Sion Colledge
 Visting dunghill; And at the conclusion of all, on the back side of
 his Book, or paulirey pamphlet, he thinks to put off the Reader with
 two or three lines of litterall or verball fautes, or, errata pusilla,
 whereas, from the Title page to the last line of the pamphlet, 'tis
 full fraught and all over staind and bespotted with, little, or nothing
 else than grosse and base abuses, or, ingemina menda & mendacia.
 And, are these the fruits and effects of this pious and patient Gen-
 tlemans professions and protestations, of such a tender temper, and
 soft expressions, to qualifie hard actions, lest he harme the reputation of
 his Antagonists. O intollerable juggling and dissimulation! O abo-
 minable, and even formidable white-Deville, indeed; thus to hope
 to gull and beguile the world with such gilded pills of hypocrisie, and
 mischievous couzening! We have an old adagie; *Ne Hercules ad-*
versus duos. But this great Goliath scorning a single-duell with a
 little David, as Mr. Walker, Mr. Prin, or Mr. Edwards, must
 boldly and blasphemously bicker with the whole Army of the Lords
 Pro-

*Ne Hercules
 adversus duos.*

M. Goodwin
silly compared
to Nero.

Prophets, 50, or 100 at once, are nothing for this *Garagantua* to encounter and scuffle with. Nay, in his pride and cruelty to those 52 reverend Ministers, that dare oppose his pernicious lying wayes, he fears not, and cares not to imitate, yea transcend, *blondy Nero*, that *Roman Tyrant*, who wisht that all *Rome* had but one head, that he might smite it off at one blow: *Nero's* was but a wish, but *M. John Goodwins* are all wicked all, who (as much as in him was) set all the heads of the reverend *London Ministers* precious reputation, upon the shoulder of his pernicious pamphlet, & with the sword of his lyes and slanders, smites and striges to cut them all off at one blow of his scandalous Calumniation. And therefore to close up this passage, and to passe to the rest that follows, I will here make bold to make use of Mr. Goodwins own terms in his vile *Visitation of Sion Colledge*, page 22, and retort his own *Rhetorick* into his own face, in these words, with a little addition: Let the Sun of Christian ingenuity be ashamed, and the Moon of humane candor be abashed; for, (questionlesse) such a styan and subtil Sophister, such a grosse and grand impostor, such a bold and un-blushing blasphemer, hath not been found or heard of among the sons of nature, or of God, for many Generations. O what a losse hath the Church of *Rome* sustained that Mr. *John Goodwin* turned not Jesuite all this while! certainly had it been so (but, God be praised, it is not so, I think, yet, somewhat fear it) ô what a fruitfull servant would he have been to have purloyned Proselytes to that *Antickristian Synagogue*! But now to proceed to a third tryall of this impious and audacious impostors integrity and simplicity of heart, in the things which more immediately concern God and true godlinesse.

3
The third tryall of M. Goodwins pure Picty.

* Authority of Scriptures asserted, p. 3. l. 6. & p. 4. l. 3.

* Hear ô Heavens, and give eare, ô earth: ô what a child hath the Lord brought up, thus, to rebell, and dissemble with him! l. 1. 2.

Againe, in the Third place, In that foresaid Epistle of his to the Lords and Commons in Parliament, before his said * Book, I could not, but, even with astonishment of Spirit, take notice of another notorious vapouring profession of his, backt and bound up with an attestation to heaven, even of God himself to beare record of those things he now speaks, which the Lord knows (in him) are apparent untruths, yea, down-right lyes; His words are these. * I call God for a Record, upon my soul, that I have not the least touch of a desire to be wise, in the things of God, either above or besides what is writ.

written in the Book of God. And again. For my self, my love is such to the precious souls of men, that I cannot, knowingly, suffer any suspicious Doctrine, or loose opinion, in the things of God, to passe through the World, near unto me, unexamined: especially, when any considerable number of men are like to suffer. Mark, good Christian Reader, these words of Mr. John Goodwins, yea, mark and tremble at them, as most justly thou may'st, that a man should thus fearfully turn Atheist, so boldly to dare to call God, on his soul, to witnesse such a horrid and hideous lye against himself, as, I shall, ere I have done with this passage, (to my souls-sorrow, for his sake; and to his own just shame) make it most evident and apparent to God and all men, that read and heare it. And though I might, here, lanch out into an Ocean of notable discoveries of his deceiveablenesse in this particular; yet, I will confine my self to as succinct a relation of instances herein, as with all possible convenience I may; and by Gods assistance, but briefly touch some few discoveries of foul and fearfull contradictions of this his proud and perjurious Protestation, most wickedly giving himself the lye, and laying him open and naked to be a most hatefull Hypocrite and unsufferable Dissembler. And, first, I shall touch upon his notorious juggling and subtile insinuation for the scelerous and Serpentine working and winding in of a Toleration of all Opinions among us, which you may finde in his Printed and published *Theomachia*, a Sermon preached by him to his Colemanstreet Profelytes; In which Printed piece of his, in the Epistle to the Reader, and pag. 21. 33. & 44. to 52. (as worthy Mr. Prin, in his *Animadversions* on that Sermon, most judiciously and soundly observes, he hath most injuriously raised unjust jealousies on the Venerable Assembly of Divines at Westminster, viz. That they in their fitting and consulting, there, about the settling of Church Government, doe but increase our misery and bondage, reject the truth, conjure all mens gifts and parts into their Synodicall-Circle (as there he contemptuously calls it) and that the joy of our faith will be decreased, and evil increased by them, &c. And, then, in the body of the Sermon, he struggles, and endeavours to maintain (from Gamaliel, whose words, Act. 5. (though Gamaliel himselfe (as Mr. Prin excellently notes) was no Apostle, no, nor Christian neither, yet) Mr. Goodwin makes to be his Text to that Sermon, as if they

were

1
M. I. Goodwin
sly insinuation
of a Toleration
of all opinions
by that
engine of his,
his *Theomachia*

were as true as Gospel, although it is exceeding clear from ver. 38, 39. that Gamaliel himselfe, in those words, doubted of the truth-
 ven of the Gospel it self, yet) thence, I say, Mr. Goodwin strives
 to mayntain, *That Toleration of all Religions and Opinions what-
 soever, is most just and lawfull, and in his Theomachia useth these*
words following in justification thereof; viz: That it is the greatest
impudence (or folly) under heaven, for any, whomsoever, to appear, to
oppose or lift up a hand or thought against any way, doctrine, or pra-
ctice whatsoever (mark good Reader, his presumptuous expressions)
clayming or pretending, its originall from God (which clayme or
 pretence as Mr. Goodwin will have it, all *Hereticks* and *Schisma-*
ticks do most stoutly and stiffly urge and lay hold on, for the justifi-
cation of all their Heresies, Errors, Schismes, and Sects whatloe-
ver, be they ever so detestable, damnable, and pernicious) *ill men*
have security upon security (to use his own words) *evidence upon*
evidence, yea, all the security that men in an ordinary way, are capa-
ble of, and foundations as clear as the noon-day that such wayes or do-
ctrines and practices are only pretences: And, that wee ought not to
act to the value of one haire of our heads against them, untill we see
their condemnation written with a beam of the Sun by the finger of
God himself. A brave piece of pernicious Doctrine, indeed, for Mr.
 John Goodwin, and all other his brother-hereticks to run head-long
 to Hell without controul, if it were as easily granted, as tis here
 most boldly, but abominably claymed, and that, but from a hea-
 thenish authority. And yet notwithstanding this so plain and evi-
 dent demonstration of Mr. Goodwins eager and urgent (though as
 craftily as can be) desire to advance this wicked work of *Toleration*
of all Religions and Opinions, yet, in his last and late published Pam-
 phlet, called *Syon-Colledge V'sited*; hee most deceitfully and audaci-
 ously protests against the allowance of this or any other wicked or
 dangerous opinion, most impiously calling God to witnesse the
 same, though we have so many clouds of Witresses to the contrary
 against him; And in these words hee boldly breaks forth. *I beere*
solemnly professe in the sight of God, Angels and Men, that whosoever
they are that beare the Errors and wicked Opinions of the times, as a
burthen of sorrow upon their hearts and souls, I beere my part and
share with them. Nor do I beleove (says he) *that any of the London*
 Mi-

Toleration of
 al religions ju-
 stified by Mr.
 John Goodwin,
 from Gamaliels
 words, Acts 5.
 In his Theoma-
 chia, p. 18. 22,
 & 52, & else-
 where in that
 said Pamph-
 let.

Syon-Colledge
 V'sited, v. 29.

Ministers, who seek to render us the heart of men; by the imposition of Delinquency in the contrary, have run either faster or slower, in the way of God for the pulling up of those noisome weeds out of the fields of Christ among us, than I have done. And again, a little after, in the foresaid page, hee, thus, goes on; *I have again and again in severall of my Writings* (I, indeed, Sir, if we had ye not fast in your own Writings to testifie against you, you would, I see, baffle and abuse us all to the purpose, who thus, dare deny these things, notwithstanding that wee have your own hand-writings to dash you in the face of your bold denials) *declared my sense* (and jugglingly too, yet plain enough to discover your naughty heart) *and judgement to be, that no error whatsoever ought to be tolerated; but that every error sufficiently detested.* (I here's the depth of the Deceit indeed) *and existed, ought to be proceeded against, &c.* and then at last, hee gives you, forsooth, two Expositions of the height of these his juggling interposals, viz: 1. *Lest intending to crucifie themselves, we crucifie Christ; therefore if they doe but onely pretend Christ* (as all Hereticks doe) *you must not once dare so much as to touch them.* 2. *Lest we make thieves of those who erre of infirmities like men; therefore hold they ever so dangerous or damnable opinions, and be ever so long or desperately hardened in them, and obstinately maintained by them, and are not, and will not be convinced of them; yet this must be accounted infirmity in them, and till God himselfe from heaven writes the foulness of their fact on their forehead, that he that runs may read it, we must not dare to touch them for it.* & this is the most deceivable sense of this Religious Gentlemens pleading against a Toleration, even as you have seen and read from his own hand-writing. See therefore, from hence, good Reader, and be astonished at the extreame wickednesse, and most audacious *deceivablenesse* of this mans heart, which, as the Prophet sayes, is desperately wicked, *that (thus) struggles to be wise* (contrary to his own words before) *above and besides the written word of God, in the things of God, whereof, I suppose, ye will all grant) this is one, and a most essentiall one to.* Secondly, Mr. J. G. (in his brave book, so beautified, as aforesaid, with his *pauletry picture* (for sooth) at the portall or front, and with the addition of *Don Taylers* most false and flattering verses) most impiously endeavours

Jer. 17. 9.

2
M. Iohn Goodwin maintains mans free-will to supernaturall good.

E to

The divine
Authority of
Scriptures af-
firmed, p. 168,
169.

to juſtifie That a man hath free will and power to doe ſuper-
natural good, as our famous and ſciſtfull, loyall, learned, and re-
ligious London Miniſters have in their late moſt excellent and zea-
lous Teſtimony of the Truth of Jeſu Chriſt, their great Lord and
Maſter, diſcovered out of Mr. Goodwins ſorſaid Divine Autho-
rity of Scriptures Affirmed, where he hath theſe very words. That
if God ſhould deprive men of all ability and power to repent and believe,
and yet ſhould ſtill move, perſwade, and beſeech them with patheticall-
neſſe of affection, wherein he expreſſeth himſelfe in the Scriptures,
even to thoſe that periſh, as well as to thoſe that are ſaved: This would
ſeem very hard, yea, harder than in juſtice it ſelfe; but this ſayes Mr.
J. G. is not ſo. A palpable lye againſt God and his Word, for
the Lord very frequently and earnestly (as Mr. G. himſelf, before, con-
feſſes, and urges) that to be done by man (and that moſt
juſtly) though man hath no ability to doe the thing commanded;
not is God bound to beſtow ability on him thereunto, he having
once had it, but moſt wiſfully loſt it; and then he there addes a moſt
faſe and lying ſimile or example; to confirm his ſorſaid bold and
blaſphemous Charge thus laid on God, viz. If a King ſayes he
cutting off a mans legs, yea, though in a way of juſtice, and then
commanding him, yea, and urgently perſwading him with heart-
melting expreſſions of love, and bowels of tender mercy, to run a race
with one that hath his legs and limbs and is ſwiſt of foot, and to
come as ſoon to the Goal, as he that ſo runs with him; this were ſayes
Mr. Goodwin) a bloody carriage in the King; and ſavouring of
unmanly inſolency over the poore wretch in his miſery, &c. And ſo,
he applies all this to God, and inſinuatingly and moſt blaſphemouſly
makes God the Authour of mans infidelity and impoſſibility of
doing Gods will. Marvellous ſtrange it is, me thinks, and I cannot
but wonder what was become of Mr. John Goodwins Divinity,
when he wrote this, thus to ſlander God with cutting off mans
legs, whereas tis well known to all that rightly know Gods Word,
that God gave man perfect legs and limbs, but man only cut off his
own legs himſelf, and ſo made himſelf wickedly and wiſfully unable
to do Gods will. Again, this wretched Truth-wreſting man ſayes;
That if God ſhould not make men capable of believing, that is, ſhould
not endue them with ſuch principles and abilities of reaſon and under-
ſtanding;

Here, Mr. J.
Goodwin moſt
blaſphemouſly
belies the Lord
God, in this
Simile, & like
a Dunce in Di-
vinity) miſ-
taking the
thing attri-
butes that to
God which
man abſolute-
ly did to him-
ſelf. And ſo
he deals with
God again.
P. 202. l. 6, &c.
Ibid. p. 200.

Ibid. p. 202.

standing, as by the diligent improvement thereof, they might come to be willing, and ready to receive grace upon their repentance and believing in God; wicked men would (and might) have their members open against Gods dealing with them, and be furnished with just excuses for themselves: Thus, still, either making God a cruel Master, or a false Impostor, yes; and he is not ashamed, or afraid (as our loyal, learned, and religious Divines have noted in their excellent Book entitled, *A Testimony, &c.* pag. 13.) most falsely, and blasphemously, to make the blessed Apostles, Paul, and Peter, to be asserters, countenancers, and maintainers of this Arminian Doctrine of Free will; saying, *assuredly they are so*; (but tells us not where we may see it is so) and that; therefore, the false Doctrine of free will, ought not to suffer any disparagement for being found among the wretches of Arminians. And is not Mr. Goodwin (thinkest thou, good Christian Reader) most blasphemously lauding with the sacred things of God in this particular also, *Above and besides you, most crasse and contrary to the written Word of God*? Again, in the third place, Mr. Goodwin (as our learned and religious London Divines have farther discovered in their excellent *Testimony to the Truth of Christ*) in his foresaid, *Divine Answering of the Scriptures asserted*, hath these most dangerous words, and therein holds a most pernicious opinion against the true nature and ground of faith, *viz. That those that are without the Gospel written or preached upon such terms, as we daily have it among us, have sufficient means (if not large and plentiful) for believing, namely, they who only have the heavens, the Sun, Moon and Stars, and Gods goodness in governing the World (thus only) to preach the Gospel unto them*. That is to say, Heathen Philosophers, Turks, infidels, and such like, who never heard other wise of Christ) they also have means sufficient (if not in abundance) to think the same thought, and to judge the same judgement, even with us who have the letter of the Gospel, in the point in hand, that is, to believe the Gospel as well as we, even by the preaching of those Apostles, (these are Mr. Goodwins own words) the Sun, Moon, and stars, Gods patience, goodness, and bounty in governing the world, &c. And that 'tis clear from the Scriptures, that all the world, even heathens, and unbelievers, who have not the letter of the Gospel, have sufficient means of believing, That God is; and that he is a rewarder of them that dili-

Testim. p. 14,
15.

3
M. J. Goodwin dangerous opinion concerning the nature & ground of Faith. The Divine Authority of Scriptures asserted, p. 182. & 189.

gently seeks him which (sayes M. Goodwin; and heer's the marrow of the businesse) is all the faith which the Apostle makes simply necessary to bring man into Gods love and favour; yea, and to prevent the wrath and indignation of God which is to come. And if this be so, (as 'tis most false, and unsound, to say and hold, the Scriptures being most plentifully against it) then, what need of Christ? without particular applicatory faith in whom, and in whose righteousness imputed to us, it is impossible to please God; and out of whom, all the most glorious and glittering works of civill and morall righteousness of the most famous morall Philosophers, and heathens in the world (and farther, they did not, they could not goe) were but as St. Augustine sayes, *splendida peccata*, specious, gay, and gaudy sins: yea, and without whom, as the holy Apostle sayes, *All our righteousnesses are but as filthy cloathes, and menstruous rags*. No marvail, then; if this brazen-fac'd man, Mr. Goodwin, be yet more bold with God, and the holy things of God, both about, and beyond the written Word of God, and dares thus to jest with such sharp edged tools, and thus to tamper and tindle by his subtile and Satanicall sophistry, with that most excellent grace of faith, in preaching publicly, in his seditious Conclave, or Conventicle in Coleman-street; That mans own reason must be the ground and foundation of faith; yea, and that God did not care for that faith which was not (thus) bottomed and founded. This he both preached, and stoutly strugled to maintain in divers Sermons, as aforesaid, and this was assured and testified to me by a very honest, intelligent, and religious freind of mine, who purposely went to hear him on this subject, and the truth whereof was afterwards seconded, and confirmed unto me by the testimony of Mr. William Greenhill, preacher at Stepney, who himselfe told me (upon occasion of conference with him about these things) that he himselfe heard Mr. J. G. deliver this lying Doctrine, and said unto me, that it grieved him very much to have heard him deliver such a dangerous point, with such boldnesse and confidence as Mr. Goodwin did. Nay, more, my old loving, and well beloved freind, Mr. Henry Burton, lately deceased, told me, and my wife, at mine own house, in the presence and hearing also of Mr. Burtons own wife, and of one M. Carrier, once a Puritan of gloves in London, but now an Officer in Sir Thomas Fairfaxs Army,

Isaiah 64.6.

Faith must be grounded upon mans reason; sayes Mr. Goodwin.

Army, That Mr. John Goodwin had publicly delivered, both in preaching, and (as I remember) in print also, a most wicked and damnable doctrine (to use Mr. Burtons own words) touching justifying faith by Christs righteousness imputed unto us, which he directly denied, and from which he most audaciously detracted; and Mr. Burton vowed most seriously before us all, that he also would publicly preach against Mr. Goodwin touching this point, notwithstanding that the said Mr. Carter came to my house, with Master and Mistress Burton, at that same time, purposely to intreat, and, as he did, earnestly to persuade and beseech Mr. Burton, that, by any means, he would not clash with his brother Goodwin in a public contestation in the pulpit, urging what a prejudice it would be to the (Independent) cause, if Mr. Burton should do so, and what pity it was, that two such ancient and eminent brethren should, thus, fall foul upon one another; But yet for all this, Mr. Burton protested most vehemently, and earnestly, that he would not be dissuaded nor diverted from his said resolution; and yet (notwithstanding this huge seeming hubbub and noise herein) about a quarter of a year after, Mr. Burton coming again to my house, together with his wife, add I demanding a friendly reason why, in all that time, he had not performed his so serious promise and protestation of preaching against Mr. Goodwin, as aforesaid; Mr. Burton told me, That in that interim, his brother Goodwin (the Lord knows I speak nothing but the truth, and use his own words to me) and he had met together, and that Mr. Goodwin had promised him seriously to recant what he therein had delivered, and to give public satisfaction to the world about the same, and that for this cause only he had desisted from his purpose aforesaid. But no such matter was ever done by Mr. Goodwin, neither could I (nor I think, any else that knew Mr. Goodwins pride and high spirit) ever believe he had so much honesty, humility, or self-deniall, to doe any such thing. But, however it was, here was notable double dealing; somewhere, I forbear to judge or say where. And about this very point, had my learned grave and godly friend, Mr. Walker, a notable bickering to the purpose with Mr. Goodwin, and gave him a fore and sure foil therein, which (it seemed) was one of the greatest causes of Master Goodwins most irreligious and irrational

false

Justifying faith
by Christs
righteousness
imputed to us,
denied by M.
Goodwin.

M. H. B. protested
against M.
John Goodwin
touching this
point of justifying
faith.

of Mr. Goodwin
to recant what he
therein had delivered,
and to give public
satisfaction to the
world about the same,
and that for this cause
only he had desisted
from his purpose
aforesaid.

M. I. G. proved
a most impu-
dent Lye for
the whetstone.

false and foulmouth'd dealing with that reverend Gentleman, as was fore-mentioned. And yet, this wretched man (this is one of his forewretchednesses and miseries, indeed) hath divers times since, and now more lately in his most mischievous and horribly lying *paultry Pamphlet*, entituled, *Syon Colledge Revised*, (not out of any self-denyall, I helieve, but, for very shame, utterly denyed that ever he printed or preached any such doctrine, but, rather, the contrary orthodox truth therein, and (as if this man were given over to a reprobate sense and beaunmed stupidity of soule and conscience, to lye for the Whetstone, as our Proverbe is) that he never held the *re* credere, to be the faith that saves us; and thus he playes in and out, and at bo-peep, fast and loose with Gods people, and Gods most holy things without shame or honesty, when he is narrowly sifted and closely put to it. And now tell me, good Christian, and impartiall Reader, if this be not strange love to the precious soules of his sou-murdered Proselytes, who hold all those opinions most stryly, with himself; yet so tender is he, as hee proends, as not to suffer any suspitious doctrine, or loose opinion, in the things of God, to pass by him unexamined, to the prejudice of any: Or, rather, Is not Mr. John Goodwin a most notorious and nefarious Lye and dissambler herein altho And as a yet farther (our most false, godlesse and unproued) testimony of his large (indeed too large) love to the soules of all men and women in the World, without exception, both good and bad; He presumptuously preacheth (or rather prateth) with undaunted confidence and a most cankered conscience, That most wicked opinion and false doctrine of *Unversall-Redemption*; upon occasion of delivering which doctrine, he neither shames nor trembles blasphemously to call and censure God an *Impostor* or *Deceiver*; as I was most credibly informed by a very judicious and truly religious friend of mine; who purposely went to heare him on that point; and the truth whereof, I need not much struggle to justifie, he having printed no lesse in his *Dirme Anchor* of *Scriptures asserted*. Yea Mr. Goodwin accounts those to be *Saints*, and says they are *holy* and *heavenly men*, who deny that there is one God in three Persons; & this he hath avouched in a serious assertion of his, under his own hand, in his *Hagio-Mastix*; Take his own words (good Reader) and then thou wilt themore clerly judge of his most bold and blasphemous

Unversall-Redemption taught and maintain'd by M. Goodwin, in his Conclave in Coleman-street.

phenous *insinuation* and *cheating*, in this particular. And though for
 " my self (sayth *Mr. Goodwin*, here) I can and do without scruple,
 " subscribe to the truth of this Doctrine; yea, and am ready, God
 " assisting, to dye (observe this proud *Cheaters* words) for it;
 " viz: *That God is one in three Persons*. Yet, I know some who
 " deny it, whom notwithstanding this Denyall, I know also, in part,
 " by mine own experience and acquaintance, but more fully by the
 " testimony of others (worthy credit in as great a matter as this
 " (see here how this most wretched man seems to undervalue this
 " tenet, in as great a matter, as this, saye he, as if this were but a
 " small matter wth him) to be of exemplary life, fruitfull in good works,
 " holy, heavenly, Christian in all their conversation, as far as men
 " are able to judge & discern; shal we then) say (says this *Orthodox*
 " man of Coleman-streer) that such men as these hold not the *founda-*
 " *tion of Religion*? (as if this were no *foundation of Christian*
 " *Religion*; whereas it is plainly affirmed to be one, by the blessed
 " Apostle S. *John* the Evangelist in these words. *There are three*
 " *that beare Record in Heaven, the Father, the Word, and the Holy*
 " *Ghost, and these three are One*. See here, what a wicked man is this,
 " to justifie them for sound, that deny this! and so he goes on to jeere
 " those our *Presbyterian Brethren*, that reprove such denyalls, thus.)
 " But it is none of the least or lowest of our *Classick Intrusions*
 " (mark his jeers) to *inspire among the Seare* (I mean the doctrine
 " of *Christian Religion*) and to determine positively, and above all
 " possibility of mistake, which are of the first, which are of the se-
 " cond, which of the third *magnitude*, and withall, to call them
 " *All* by their *names*, as if they knew them as exactly as he that
 " made them. And is not here a most bold *blasphemer*, and a most
 " audacious *dissembler*, and *out-facer* of God and men? Nay more,
 " this notorious *hereticall man*, is so impious and bold (notwith-
 " standing all his deceiveable boastings, what an *Enemy* he is to
 " all *Errors* and *Hereses*, yea most shamefully and audaciously,
 " calling God, Angels, and men to the witness thereof) as flatly and
 " peremptorily to deny and utterly to overthrow (as much as in his
 " rotten heart consisteth) another main-pillar, and most essentiall
 " *fundamentall point of Christian Religion* (just like his father *Armi-*
 " *nus*) and teacheth his *Disciples* fully and stubbornly to deny it also;
 " viz.

1 John 5.7.

* *Syon-Colledge*
Visited, p. 23.

Predestination
 unto reprobation
 of the
 wicked utterly
 denied by Mr.
 I. Goodwin.

viz.

Synod of Dort,
c.1. Artic.6.p.5

viz. Gods eternall decree of Predestination unto Reprobation, of all wicked and unbelieving ones, notwithstanding that the whole famous Synod of Dort and Arles asserted, but especially, the holy Scriptures themselves, do most evidently confirm the infallible truth thereof. And therefore, what a most unblushing cheater, and intolerable obdurate lyer is this? thus to dare, in the face of God, Angels and men, to protest himselfe to be so sound and orthodox, such a mourner for, and hater of Errors and Heresies, who flatly denies such a main and principall fundamentall point of Christian Religion, as Predestination. Truly, good Reader, I might most justly deny to have any thing to doe with such an one as * domes grounds and principles of faith and Religion. I will therefore herein plead for my selfe, in meddling thus much with this wretched man M. J. Goodwin, as the holy Prophet Elisha did, for himselfe, in another case, in these his words. And Elisha said, As the Lord of Hosts sweeth, before whom I stand, surely were it not that I regard the presence of Jehosaphat the King of Judah, I would not look toward thee: (meaning wicked Jehoram) nor see thee: so truly say I, I profess sincerely, were it not that I regard the sacred presence of precious Truth, the blessed Son of the great Lord and King of heaven and earth; As mean and unworthy a poor-servant of the Lord as I am, I would disdain to have any thing to doe, in the least measure, with such a degenerate, and ignoble, and abominable Deceiver, as Mr. John Goodwin is: but I say, for precious Truths sake, and for Sions sake I could not hold my peace, nor withhold my zealous pen. Again, in the 4th. place, to shew that this good man is most tenderly affected with love to the precious souls of men (yea, and he calls God, upon his soul to record therein, ô transcendent boldnesse and impiety!) that he has not the least touch of desire to be wise in the things of God, either above or besides the written Word of God; This most egregiously unblushing deceiver having heretofore most abominably abused the Authority of the sacred Scriptures (and let him timely take heed, lest for this, and the rest of his abuses of Gods Word, for the upholding of his damnable opinions, that most fearfull curse of God fall upon him, which the Lord himselfe hath denounced against those that add unto, or diminish from his holy Word, or wrest it to their own wicked wills, even the severe infliction of all the

* Contra negantem, principia, non est disputandum.

2 Kings 3.14.

4

M. I. Goodwin
abuseth the
Authority of
Sacred Scriptures
in his
Hagio-mastix.
Sect. 28. p. 37.
Deut. 4.12.

the curses and plagues that are written in the Book of God, and to have his name blasphemed out of the Book of Life) is the most bold and blasphemous book entitled *Hagie-Maxims*, which book (as is worthily noted by our learned and religious *London Ministers*, in their most excellent *Testimony*) hath these words, and this positive assertion, under Mr. *John Goodwin* own hand writing *That it is no foundation of Christian Religion, to believe that the English Scriptures, or that Book, or rather Volume of books, called the Bible, translated out of the Originall Hebrew and Greek Copies, into the English Tongue, are the Word of God.* A horrid and hellish indignity offered to *God in his Word*, and a most intolerable and accursed injury offered to all Gods *English people*, to vitiate (as much as in him is) the ground of their faith and salvation. Now hereupon *M. Goodwin* having been by divers godly *Christians*, with *Divines* and others, much reproved for it, and as diligent endeavours, as could be, made by some faithful and zealous *Christians* in *London*, and particularly by one *Mr. Thomas Underhill*, an honest and Religious *Citizen* and *Sequenter*, who endeavoured to have him and his blasphemous Book to be called into question, and him severely to be punished, (as justly he deserved) by the *Parliament*, though all in vain (such potent ones have these irreligious and rotten *builders* procured in *Parliament*, both against *Gods* and *man's Laws*, and all justice, both *Divine* and *Civil*), hereupon *Mr. Goodwin* begins to sweat and swagger, and (being rub'd upon his gall'd back) to kick and winch most notoriously in print. And first, most furiously (and therefore nonsensically) thrusts forth a little more foam and froth of his mad-brain, in halfe a sheet of paper, which, he most vainly and flatteringly call'd *A Candle to the Sun*, hoping (but in vain) therewith, for the present, to have stop't the mouths, blinded the eyes, and stifled the judgements of men; but indeed, thereby making the matter as bad or worse than it was before. Whereupon, hearing himselfe most justly, still cry'd out on, both in publike and private, for that his most irreligious *slandering* of *Gods* sacred Word, and most wickedly invalidating the *divine* authority of it (especially in such a time, when most impious and audacious *Anti-Scripturists* rose up among us, boldly and blasphemously denying the *Sacred Scriptures* to be the Word of God.) At last (the Lord, it seems, suffering him still to

Revel. 22. 18, 19.

A Testimony to the Truth of Jesus Christ. p. 5.

M. Goodwin complain'd of to the Parliament, about his *Hagie-Maxims*.

A Candle to the Sun.

run himfelfe out of breath, in his accouftomed *blafphemies*, and damnable *Errours*; as a juft punifhment of *adding one accufed error to another*, even unto his eternall perdition (if not timely and truly repented and recanted) he fets forth another hugely bluffering Book or rather *pauvery and pernicious Pamphlet*, which like a moft intolerable *cheater and difsembler*, he calls or entitles, *The Divine Authority of the Sacred Scriptures asserted*: Wherein I for my part (and I believe others alfo) expected, and verily hoped (but yet with nollitle reluctance of fpirit, fearing the contrary) he would now have proved fo ingenuous as to have honeftly and humbly denyed himfelf, and recanted his former foul error in his *Hagiomafrix*; but perufing the Book (as I did, I confeffe, with no little sorrow and indignation at what I read and found therein, in his difcourfe of the main bufinelfe) I found him ftrongly begin to ftruggle (like a *Waff* or *Hornet over-whelmed in a honey-pot*) to maintain and juftifie (to his juft fhame and confufion of face, if poffibly it could be) whatfoever he had formerly written in his hatefull *Hagiomafrix*; accounting us all either fools or franticks, that had fo oppofed, that, his pious piece, forfooth, & fingle *simplicity* in all he had delivered therein; yea calling us, in a moft jeering malicious manner, *Flowers who had made long furrows by our unjuft accufations upon his back*; & thus proceeds from pag. 13 to pag. 17. where he hath thefe words. *That notwithstanding that he had the bufh of abundant authority at his back* (like the man in the Moon) yet he, good man, was abufed with shameleffe outcries, both to *Magiftrates* and people, as if he were one of *ftange opinions*, an *affetter of dangerous Doctrines*, and a *fpreader of I know not what abfurd* (he might have faid, and juftly too, of damnable) *Errours and Hereties*. And fo he runs on, like a fubtill (I had almoft faid a Satanical) *Sophifter*, with feven pofitions or conclusions, to prove this main matter, and impious pofition (which here he feems ftiffly to deny; and which, our learned and religious *London Divines* have truly cited out of his own forefaid Pamphlet pag. 18. l. 36.) viz. *That, queftionleffe* (marke his impudent confidence) *no writing whatfoever, whether Tranflation or Originall, are the foundation of Chriftian Religion*. And yet, pag. 13. himfelfe confeffeth, *That the Scriptures tranflated* (as touching the matter, fubftance, and things generally contained

in

Authority of
faced Scrip-
tures asserted,
p. 7. l. 21.

ibid p. 7. l. 19.

Testimony to
the Truth of
Jefus Chrift,
&c. p. 5.
So, *Hagioma-
frix*, p. 35, 36.

in all the Books called *Canonick*, (and who ever took them to be the word of God otherwise?) are of *Divine* authority, and the *unquestionable Word of God*. And then comes with this *jugling distinction* (thinking to cheat others as himselfe) viz. *Sensus sano*, forsooth, and then, also *sensus insano* (which must and does follow in his his own sense) he denies the authority of the Scriptures, as afterward you shall see mote clearly. O what a most strangely impudent gracelesse *jugler*, and wicked *wrangler* with the Truths of God is this? And so, at last, in his seventh Position, or Conclusion against Gods Word translated, (hoping to help his own lame dog over the stile, as our Proverbe is); he most forrishly and foolishly concludes, (ô the wisdom that is from above, how it confounds and enshames the wisdom of the carnally wise! and enforces them to confesse the Truth even against their wills and purposes, and catches the crafty in their own wilynesse) he concludes I say; *That the true and proper foundation of Christian Religion is not inke and paper* (see here the folly and madness of this man) *not any book or books, not any writing or wrtings, whether Translations or Originalls; But that substance or matter, those gracious Counsels of God concerning the salvation of the World* (of Believers, not of All, Good, and Bad, as John Goodwin holds) *by Jesu Christ, represented and declared, both in Translations and Originalls, are indeed the Word of God, and foundation of our Faith and Religion*. See, here (then) good Christian Reader, what an abominable *dissembler* and *jugling Impostor*, is here discovered out of his own words, thus strangely to say and un-say; Before to make it *out of question*, (as our learned and religious London Divines testifie from his own words) *That no wrtings whatsoever, whether Translations or Originalls, are the foundation of Christian Religion*; And here again; *That both Translations and Originalls, are the foundation of our Faith and Salvation*. Onely, we must, I say, take his lame and beggarly distinction, of *sensus sano* and *insano*; his denyall to be of the *inke and paper*, the bare book and books written, without the *Sense and substance* of the holy and divine matter in them contained, and most necessarily comprehended and intended, which I wonder what Sor, but Mr. Goodwin himselfe, otherwise takes it? And yet, this I will not be ashamed nor afraid to affirm (notwithstanding the subtil and sly di-

M. I. Goodwin's
Sensus sano & insano, to know the Scriptures, discovering his gross folly and fraud, thereby.

Magna est veritas & valdebit.
Authority of the Scriptures
8c. p. 17.

functions of this jangling John) That even the Scriptures or Translations written with ink and pen, the book or books called Canonical (to say no more) are the unquestionable Word of God, and foundation of our faith and Religion; otherwise, why did our blessed Saviour himselfe aske his Disciples and the rest of the Jews, continually, as in that most pertinent place of the *Evangelist*: *Jesus said unto the young man that desired to know the way to eternall life. What is written in the Book of the Law? How readest thou? And frequently also, It is written, It is written: And so, Search the Scriptures, that is, the written Scriptures.* O then the undaunted and deceivable impudencie of this heare-hardned Hypocrite, this wicked *White-Devil*, indeed, that thus swaggers against the very written Word of Truth, with his base and blasphemous distinctions; and impious exceptions and evasions therein. And then also, he most basely and abusively wrangles with our avouching that the Scriptures Translated or Originals, are the foundation of our faith and Religion; and thereupon tells us, that thus we goe about to build upon two foundations, and then quotes that of the Apostle to the *Corinthians*, *Other foundation can no man lay, than that is laid, which is Jesus Christ*, and so goes jeeringly on (just, still, like himselfe) except (sayes he) *Jesus Christ be transubstantiated into wine and paper*; and so, most wickedly, and blasphemously concludes, *That no kindes of books or writings whatsoever, either Translations or Originals, (these are his own Words) can be, in the Apostles sense, any foundation of Christian Religion.* O intolerable deceiver, and abominable abuser of the Word of Truth. And thus he most impiously and impudently goes about to make Christ and his written Word two opposite and distinct things, and two materiall and contradictory confounding foundations, whereas this assertion of his is false, and a lying one: for, does not the same Apostle Paul, most cleerly and plainly say? *Ye are built upon the foundation of the Apostles, and Prophets, (which must needs be the Scriptures written, Translations and Originals, how else should we come to know and believe them?) Jesus Christ himselfe being the chiefe corner stone.* See, here, now, then, are not the written Scriptures called and counted most plainly, by the Apostle, the very foundation? Yea, and the same holy Apostle goes farther, and sayes thus of the Scrip-

ture

Luke 10. 26.

Mat. 4. 6, 7, 10.

John 5. 39.

Ec. 7. 52.

Syon Colledge

Pictured. p. 2.

1 Cor. 3. 11.

Ephes. 2. 20.

*are written by himselfe. According to the grace of God which is
 given unto me, as a wise Master-builder (make these words)
 I have laid the foundation (as a rule for others) and others build there-
 on. See then, O thou false tongue, and rotten-wrangling-hearted
 Mr. John Goodwin, does not the Apostle plainly, here, professe him-
 selfe even a Master-builder, and to have laid the very declaratorie
 foundation, not the super-structure, as thou most lyingly sayest? But
 the super-structure is built upon this his foundation, by other men,
 as there thou seest the Apostle himselfe sayes, but, which thou only
 most boldly and blasphemously deniest. And thou thy selfe hast
 (thus) built hay and stubble upon this faithfull foundation of the
 Apostle, for the fire of Gods wrath to burne up, in his day of reck-
 oning and tryall. And where, now, then, is thy impious and brazen
 fac'd lying iest? most fallly put upon the learned and religious Sub-
 scribers of the Province of London, who, thou most slanderously
 sayest, call and count thy denyall of the super-structure, onely, to be the
 foundation, an infamous and pernicious Error against the Scrip-
 tures? And is not this * mad-man in Errours and heresie, thus
 desperate hereticall iugler (thinke you) quite and absolutely out of
 his wits, and stark drunk with heresie, thus to bluster with, and
 thus to abuse and abuse the sacred Scriptures of God, and his grave
 and gracious Ministers thereof, yea, and all us English Christians
 alio therein, so as to make us believe, that we are so silly and simple,
 as to hold and believe, that the bare or meer inke and paper, the
 written or transcribed book or bookes, the words or terms (and he might
 as well have added the very falsities and errata in the translating
 or printing of some words in the Bible) so bare and simply consid-
 ered and separated from the substance, sense and matter of the whole
 frame of Gods counsels and contrivements, for the salvation of man
 by Jesus Christ, therein contained and promulgated to the world, are
 the Word of God, and the foundation of our faith and Christian Reli-
 gion? and that (as you heard before) the Sacred Scriptures Orig-
 inals Translations, or written, are but a superstructure, not the very
 foundation of our faith and Religion? If this, then, be not blasphe-
 mous malice or mischief, or (at best) palpable pride, to shew his
 shallow and frothy wit, or down right hereticall rottennesse of heart,
 against the Truth, in this wretched man, I know not what is;*

Thus,

1 Cor. 3. 16.

M. J. Gardiner
 bold and base
 abusing of the
 sacred Spring
 tures clearly
 discovered.
 Ter. co. 38.

M. J. Godewin's
most desperate
diffimulation,
with God and
men.

Thus, contrary to his own words before mentioned (yea, and to which, he most desperately and audaciously calls God to record upon his soul) That he has not the least touch of desire to be wise in the things of God, either above or besides what is written in the Book of God. Let God and man judge in this case, whether this man be sober or mad, in the things of God. Certainly, if I be not mightily mistaken, this ungodly man hath most exactly acquired, and gotten the Jesuites gin to cheat and coozen poor credulous souls (only turning the terms a little) *Theirs* was, *Si, non Cassè, tamen Cautè*, and his is, *Si, non Verè, tamen Vastè*. If not Conscientiously, yet as craftily as may be. And, thus, he can make, even the sacred Scriptures themselves, to speak what language he listeth, to be *Orthodox*, or *Heterodox*; true or false, valid, or invalid, even as he will, and where, and when he will.

M. I. Goodwin, is expert at the Jesuites gin, *mutatis solummodo terminis*.

M. I. Goodwin's proud & vain-glorious boasting of his most miserably misled Proselytes.

Epistle to his beloved Sons and Daughters of Coleman-street Conclave, p. 3. l. 6. & 20, 21.

M. Quarterman one of M. Goodwin's Disciples, his most blasphemous and atheistical speeches, and opinion touching the sacred Scriptures.

And, now, in the fifth, and last place; In reading Mr. Goodwin's fore-said pauletry and pernicious pamphlet, which he falsely and fraudulently calls, *The Divine Authority of Scriptures asserted*; I could not but with deep admiration take notice of another passage in his Epistle to the beloved Coleman-street Conclave sons and daughters of this their gassly Ghostly-father of Error and Heresie; in which Epistle, in the page, and lines noted in the margine, he hath these words. *I shall endeavour to leave as much of my spirit with you, as I know how, when my bodily presence shall be otherwise disposed of.* And, again; *You are* (sayes Mr. Goodwin) *my present joy, and will be* (I hope) *my future crown*. Now, in reference to these proud & supercilious self-flated expressions of this their holy-hearted Master, John Goodwin (who, it seems, hath a monstrous conceit of his own spirit, that (living or dead) he would gladly have it, by a Pythagorean transmigration, to come tumbling into the breasts of his beloved (or rather bewitched) Proselytes, I shall, here, therefore, give the Reader a remarkable testimony of the fruits and effects of the precious spirit, and deceitfull desire of this hereticall Doctor of damnable Opinions; in one of his tall, grown Disciples, and deare sons of his Coleman-street Conclave, vi. : bold and blustering Mr. Quarterman of Southwark, lately deceased; who, since the printing and publication of Mr. Goodwin's hatefull *Hagio-Mastix*, had, it seems, sucked no little soul-murthering poyson from it and his other impi-

ous printing and preaching on the falsely-pretended *asserting*, (but, indeed *assaulting*) of the *Divine Authority of the Scriptures*. In-
 so-much that this foresaid wretched atheistical fellow, *Mr. Quar-*
terman, in the moneth of *February* last, 1647, being in company with
 one *Mr. Bisce*, an *Independent Minister*, in the *Parish or Precinct of*
Thomas in Southwark, the said *Mr. Bisce* and he had private con-
 ference about the *Scriptures*, wherein, *Quarterman* took occasion to
 tell *Mr. Bisce*, that, indeed, heretofore, still before his reading of the
Scriptures he used to put off his hat, but of late he would not,
 holding it meer *Idolatry and Superstition*: Why, sayes *Mr. Bisce*,
 do you not hold the *Scriptures* to be holy and worthy to be reverent-
 ly and religiously used and read, or words to this effect? No, re-
 plied *Quarterman*, I hold and believe, *That there is no more holy-*
nesse in them than is in a Dogs-tayle. Hereupon, *Mr. Bisce* began to
 be much grieved and moved, professing that he feared lest the house
 would presently fall on their heads, and very sharply reprov'd him
 for these words, but *Quarterman* (according to his accustomed
 bold and insolent manner of carriage) was as angry and testy as
Mr. Bisce could be, and gave out among his neighbours and ac-
 quaintances of his one *Schismaticall* condition, that *Mr. Bisce* was
 a very froward and passionate man, and had used him thus and thus,
 upon such an occasion; whereof *Mr. Bisce* understanding, on the
Wednesday following (a day, of their accustomed set-meeting in
 their *Church-way*, as they call it) *Mr. Bisce* took occasion, in the
 presence and audience of about twenty or thirty of them, then met
 together, in a sad and patheticall manner, to acquaint his Congre-
 gation (*Quarterman* also himself being then and there present a-
 mong them) to tell them the cause of his just displeasure at *Mr.*
Quartermans wicked words against the *Scriptures*; whereupon
Quarterman, again, most blasphemously brake out into these, or the
 like words; *That he would maintayne and justify, there was no more*
holynesse in the Scriptures than was in 20, in a 100 Dogs-tayls. And
 within a day or two after, speaking with a neighbour of his about
 these passages, and his said neighbour reprov'ing him, he reply'd a-
 gain, *There was no more holynesse in the Scriptures than was in his*
Cats tayl. All this (besides the substance of it testified by many o-
 thers) I received from the mouth of one of *Mr. Bisces* Congrega-
 tion,

tion, who was present, on that *Wednesday*, in the Assembly when *Quarterman* spake the words, and stood close by his Widow and perfectly heard him; and the same party told me; that on the very same day seven night following, *Quarterman* without any the least signe of repentance for what he had said, departed this life. And, another friend of mine speaking with one of *Mrs. Goodwin* Congregation about these words of *Quarterman*, and telling him that he marvelled they did not excommunicate him out of their Church, the said party answered him, that indeed they did intend it; but that he dyed before they could doe it. And thus, good Reader, thou seest what a spirit of bold and blasphemous *Archeifou* this proud Priest of *Coleman-street* had most fearfully transnigrored into the best of this wicked blasphemes; one of his dear Disciples, (according to that old blasphe, *Malus Corvus, malum Ovis*, an evil Bird, an evil Egg) and what a present joy and future Cryning such desperate Disciples wait like to prove to this their licentious Master, and most poisonfull *Paster*. Again, I could not but take special notice of one more most notoriously false and fallacious expression of his, in the *Epistle* to his (more deluded, than) beloved Disciples of *Goose-Alley*, alias, *Swan-Alley*, in *Coleman-street*, wherein, among divers other most fawning and flattering expressions, to beseech their miserably blind, folded eyes, and bewitched souls, and *understanding* into a fools paradise, he hath these words. *You have not suffered your mindes to be corrupted from the simplicity of the Gospel; nor your selves to be baptized unto any other Spirit than that which speaketh unto us; I expressly in the Scriptures, &c.* Again, *You have kept your selves out of the dirt of this fore judgement of God, which the Scripture calls; A delivering up unto an unjudicious mind; together with a great deale more of such like notorious lying, and detesting stuffe, in those three or four pages of that Epistle.* Now were it not that this deceitfull man, proudly prizes all his *Goose* to be *Swans*; and most besottedly thinks, like the *Ape*, his own brats fairest, He, most falsely, *admiring them*, and they most flatteringly adoring him, as, not very long since, divers of his Disciples did (upon occasion of his *Hayle-Mustre*; being reproved and reprehended by Gods people) setting out a whole *Treatise* in intolerable commendation of

Malus Corvus,
malum Ovis.

Epistle to his
besotted and
poisoned Pro-
felytes. p. 3. l. 24
& p. 4. l. 2.

of this abominable doctrine, as if he had been the most *Scriptural* and *supererogatory* Saint that ever earth produced; and without any shame or blush, subscribing their names unto it, *Andreas* *Judas* *Matthias* *James* *Magister*, he saying, and they singing, to what hee sayes, and thus both of them, interchangeably triumphing, and trumpeting out highest *Eucorians*, dearest *Elysias*, and proud *Pangeries* of one anothers most ignoble names and shames, whereas, all this while, they and their most audacious Master, like *Korah*, *Dathan*, and *Abiram*, are but notorious obnoxious Rebels, and run on in a bold rebellious course of resisting the *supreme authority* of the Kingdom; and insolently despise all *Disciplines* and *Demerits*, which their fanaticall and schismaticall spirits have not set up, and cannot pull down, as they impiously desire. And thus, heere's the good Prophets proverb, indeed, most rightly fulfilled, *Like people, like Priest*. Were it not thus, I say, how durst this man of *impudence*, thus boldly and unblushingly boast and brag that his *Coleman Street singing Cockle shells* are such precious pearls, such solid and dainty *Disciplines*, as will not suffer their *minds* to be corrupted from the simplicity of the Gospel, and that have kept themselves (O brave self-bottom'd ones) out of the dirt of that *sure judgement* of Gods, *few fall deliv'ring up to un-judicious or unsound minds*, or of Gods just sending them strong delusions to believe a lye, yea, a very many lyes, *vented and avowed*, by their most deceitfull Master, whereas the Lord of heaven knows, and all truly godly over the whole City, yea and Countrey too (whose eyes the Lord hath opened and anoynted with eye-salve of truth and singleness of spirit) doe, alas, most evidently see the clean contrary, both in him, and his miserably blindfolded foolish *Professors*, who are all of them (for the most part) most deeply dyed, even in grain, with all the foule and filthy Spots, (which are not the spots of Gods children but) of all the dangerous and most damnable, *heresies*, *errors*, and most wicked *opinions*, before recited and demonstrated to be the deeply imprinted and impressed stains of their great *Higb-Priest*, their grand *Cainphas*, *Mr. John Goodwin*; after whose petnicious pipe, they dance most delightfully? yea, and I say again; how dares this even *Heaston Lye*, so audaciously lye, even in the face of God and men, in saying that his *Professors of Coleman Street*, suffer not them-

Sis make the
lum stabit.

Hofea, 4.14.

M. I. Goodwin
the great Me-
tropolitan of
Coleman-street
Conclave.

Rom. 10. 15.

Heb. 5. 4.

Jerem. 14. 14.

Jerem. 23. 17.

them *select* to be corrupted from the simplicity of the Gospel, nor to be baptized into any other spirit than that which speaks, *patros, i. e. expressly the Scripture Language*; Whereas this grand Metropolitan of Coleman-street, under a false colour of *gifted men*, forsooth, suffers divers of his Disciples, and especially, one of his prime Profelytes, one Mr. Taylor, a Mercer in *Passenaster-row*, and other such like *Mechanicall Dealers* with uncompassion murder (whom hee their great Master of misrule hath some other serious avocations, some seeing and quibbling paultrie pamphlet to publish, and thereby (*sede vacante*) in a ministeriall manner, to officiate and preach to his people; And this forelaid most tender-hearted Hen, must cluck his pretty chickens under his wings, must gather together his bee-Saints, and shee-Saints of Coleman-street, and all, this above and besides, yea, and most contrary to that Spirit which speaks, *patros, expressa Scripture Language*, which sayes most directly, and cleane against their practice; *How shall they preach except they be sent?* And again, *No man taketh this honour to himselfe, but he that is called of God, as was Aaron*. And therefore O how neer doe they come to that condemnation or accusation of the Lord God himselfe by the holy Prophet Jeremie. *The Prophets prophesie lyes in my name; I sent them not, neither have I commanded them, neither spake I to them; they prophesie to you a false vision, (false new lights) and divination, and a thing of nought, and the deceit of their own hearts*. See here, good Reader, Mr. Goodwin, and his deceiving and deceived Disciples condition, most exactly, and even, *ad amissum*, deciphred to us. And again, The same Prophet sayes most appositely to our present purpose, *I have not sent these Prophets, yet they came; I have not spoken to them, yet they prophesied*. Thus, I say, how neer they come to this most just and severe accusation of the Lord himselfe to be called and counted *pseudo-Apostles*, and *false Prophets*; and how far both Mr. Goodwin himselfe, their great Master, and his scandalous Schollars of Coleman-street, are from that false and flattering *Encomium* which he most daringly and deceitfully attributes to them, *Not suffering themselves to be corrupted from the simplicity of the Gospel, nor to be baptized into any other spirit than that which speaks, patros, i. e. expressly the Scripture Language*. And so, consequently, what a most notorious lyer and cheater of his *soul-murdered poor*

pro-

professes Mr. *John Goodwin*. All that have *impartial* and *unprejudiced eyes of understanding*, and which look not with Master *Goodwin's* false and fallacious spectacles, may, by Gods mercie, most easily see and discover. But, whereas, there is no doubt, they will here object for themselves, that they conceive & believe *gifts to be able parts* in men, of what *rank* or *condition* soever they be, are (together with their great *Master* and *Mentor* *Mr. Goodwin*, and his holy *Conclaves* chamber-call, or authority), to be a very sufficient call for them to preach and exercise their *parts* and *gifts*, even in a *Ministerial* way, and that they have the *hullos* of *Scripture* authority at their backs (to use Mr. *Goodwin's* own fine phrase) to uphold and maintain in them therein. I shall give no other answer to this most false and frivolous Objection, than to desire any *impartial* and judicious Christian, to read that excellent *Treatise*, now lately come forth, intitled *Church-Members set in light*, by one *Eleazar Transylvanus*, and he shall therein, by Gods grace, receive abundance of most solid satisfaction and consolation of Mr. *Goodwin*, and his *conzened* and *conzening* companions; in religious *sanctness* with *Holy-Things* in this way. And I shall here only give the Reader (as a small sip and taste of what he may more fully drink with a full draught, out of the work it self, not as any digression, but, as a most pertinent addition, to the rest of what I said before) one excellent passage, which I have purposely extracted out of that forelaide *Treatise*, for the Readers better present satisfaction, which is this. One *Childen*, the Authors *Antagonist*, a notable *Schismatick*, makes this objection in that forelaide place, "I *think* must not be bid in *any* rank. What then?" (answers the Author) Therefore you would have every man improve his Talent in a disorderly way. This is fine reasoning. Peradventure a *Subject* in some *Kingdom* may be every way better qualified for the well managing of the *Scepter* than the *King* himselfe, may that gifted man, therefore take upon him to *derob* the *lawfull King*, or, to rule in *equall power* and *authority* with him in his *Kingdom*? A *warrior* also may possibly have more wisdom and fluencie of tongue and parts, than her husband in the family, or more knowledge and grace than a *Minister* in the *Church*; may he therefore *usurp*

An Objection, in justification of the preaching of gifted men.

Answer.

Church Members set in joynt. p. 13.

" authority over her husband in the family, or over the Master in the Church? The truth is, this excellent Scripture-principle miserably perverted by self-will'd Schismatics) hath been the dark cellar wherein that powder hath been hid; which hath almost blown up all Government, both in the Church, State, and Army, and turld all things into a black, and unlighted chine of confusion all over the Kingdom, both in City and Countrey. And it is a most deplorable and sad sight to see that such as pretend to Religion and the fear of God, should border so neer upon the Spirit of Korah, Dathan and Abiram, as to be of the same mind, and to speak the very same language with them; Thus this excellent Author. Of which said most pertinent allusion to Korah, Dathan, and Abiram, I have, I hope, in the beginning of this my present Treatise, as a Preface unto it, made a pertinent parallel, fit, I thinke, to be seriously noted and observed.

Thus, good Reader, thou hast seen a small parcel of the most unparallel'd and unpatternd unblushing impudency, and deservable impurity of this most hateful Grand Impostor, and Schismatick Cheater in Chief, the mischievous immoderate Moderator of the accused Conscience of Coleman-freer, Master John Goodwin, and the most of all these forementioned dreadful discoveries undeniable under his own hand-writing, against him; To whom, now, I beseech thee, say (Good Reader) may not the Lord, the great and terrible God, the only dreadful Searcher of the hearts and reins of all men, say and speake in his just displeasure, even as hee did to the wicked and deceitfull Traytor by holy David. These things hast thou done, and kept silence, and therefore thou shalt be as altogether silent as one as thy selfe. But I will reproove thee, and (in my due time) set them in order before thine eyes. O Mr. Goodwin, you that, thus, forget what a wife, all seeing and dreadful God you have to deal with, in whose presence you have done all these things, like Nabal that mighty Haman before the Lord, to Gods great dishonour, and the intolerable abuse of your Brethren; O consider these things, I beseech you (and the Lord give you grace and power to do) let be ye are your selves, when there is no hope of help, or deliverance, for you. Sit, be not deceived, God is not, cannot be mocked; whatso-

over

Psal. 50. 21.

Gen. 10. 9.

Gal. 6. 7.

over your soul, that you shall reap; for, unquestionably, all things are naked and laid open unto the eyes of him with whom you have to do; And the subtlest Politician that ever was in the World hath ever had, to Gods all-seeing eyes, *Corpus sine fratre animo*, a heart and breast full of windows to discover most easily the *Abdissimus* & *penetratissimus Pectoris*, the most intimate and deepest designs, even of *Machiavels* heart himself. Think not then (I pray Sir) in the pride of your heart and accustomed stubbornness of your perverse spirit, That you can dance naked in a Net, and no man discover your nakedness? and that, because you will not, therefore we cannot see your juggling and double-dealing with God and men? And be not herein, like a little foolish child (as in truth, you hitherto have been all along) who because he blinds his own eyes, thinks no body else sees him. But, believe it, Sir, if you will, still, harden your heart, and pride your self in these your pestilent and pernicious deceiverable dealings, by your adulterous errors and seditious opinions, to insinuate, yea, fascinate and bewitch others and your self, and will not see these your most scelerous and sacrilegious sins, and foul enormities, by the light of Gods Word and Christian counsel, you will, one day, (if not timely and truly repented and prevented) suffer them, and smart for them; and be made everlastingly miserable by them; by the flaming light of hell-fire.

And, now, to conclude, with a word to my moderate Presbyterian Brethren; If any *Eliab*, or *Christian Elder Brother*, who so ever, shall (as He did unjustly and unkindly blame his blessed younger brother *David*) check this my cordiall zeal and unfeigned service (the Lord knows) for God, & his most pure & precious Truths, because I saw my most dearly beloved Presbyterian Brethren, both of the Ministry and others, most basely abused and scandalized and scorned by this ungodly great *Goliath*, for his big blustering pretended parts and gifts (mainly, if not meetly) of subtilty, industry and intolerable impudency, I mean, Master John Goodwin, who, thus, continues still, most boldly to out-brave and proudly to oppose and defie or defile those Scripture Truths, and all Truths faithful Champions, who, necessarily, and as they are justly bound, do oppugne him therein; And if they shall (which, God forbid) unjustly,

Goodcounsel to M. J. Goodwin, if he be not, by hardness of heart and pride of spirit, incapable of it.

1 Sam. 17. 23.

justly and unkindly count it *pride*, or *arrogancy*, or any other *naughtiness* of heart in me, that I, a poore, mean, and despicable *junior* brother, in *parts* and *gifts*, in comparison of *him*, and *thousands* of my *Presbyterian Brethren*, have thrustaken upon me to encounter this *great Goliath*, this huge *Gargantua*, in *meerly* pretended *piety*, and this hungry *Hellus Errans*, this greedy *Helio-gabolus*, and desperate *devourer*, and smooth *digestor* of all kinde (almost) of horrid *heresies*, who hath so scornfully and *contumeliously*, all along *defied* the *Presbyterian Army* *royall* of the *living God*? to any such I will only answer for my selfe (now at the last, as I briefly did at the first, in my Title-page) in *holy David's* *servency*, *honesty*, *humility* and *brevity*; *What have I, now, done*? Is there *not a cause*? Should I suffer such a wretched proud man to deal with my reverend, religious, grave and godly *Presbyterian Brethren*, as with *Variets* or *vile men*? to ravish them of their reputation, their precious good name, for *piety*, *probity*, and sound learning? No, truly, my *deare Brethren*, *For Syons sake*, *the Lord knows*, I could not hold my *peace*, nor with-hold my pen; for *precious Truths sake*, and *harsh faithfull servants sake* (whom I saw and observed to be continually so *baffled* with, and so *grossly abused* by this *bold* and *unblushing Mountebanke*) I could not let him alone. And, because I have very good reason confidently to believe that hereby I have mightily molested a *humming Hornets nest*, I, therefore, undauntedly resolved by the grace of my God, to prepare my back for the *smiters*, & my cheeks for them that I *denbied not*, would endeavour to pluck off the *haire* (of my honest actions and intentions, if they could) and not to *hide* my face from their *shamelesse spitting* of *calumny* and *slander* upon it. For, I know the Lord my God will *help* me, therefore shall I not be confounded; and therefore have I set my face like a *flint*, and know that I need not be ashamed of what I have herein, done. All, therefore, good *Christian Reader*, which I desire of thee is that thou wilt, with *Christian candor* and *ingenuity*, accept my *plain dealing*, *labours* herein, and courteously over-look and passe-by my *humane infirmities*, and pray for the weak and unworthy *Author*, who in the Lord desires to love and serve thee. J. V.

Trin-Uni Deo sit omnis Honor & Gloria.

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